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匡越禪師

黎朝九有千六年前



UDĀNAVARGA

Chapter VII

SUCARITAVARGA - Good Conduct

Frontispiece: A gāthā by the Vietnamese Zen (Thiền) master Khuông Việt on the Buddha-nature inherent in all sentient beings. A date handed down in connection with Khuông Việt, fourth master of the Vô-Ngôn-Thông School, Lê dynasty, corresponds to 986 A.C.

The gāthā runs:

*"Wood is a potential blazing fire, when
Flames arise, it is due to a person
Having taken pains at kindling.
If you see only wood, no fire, no
Embers, do not forget - it is
By rubbing that fire appears."*

Calligraphy in Nôm (old Vietnamese) characters by Ven. Thích Huyền-Vi

(This style of script resembles the Chinese but is quite different in detail as well as meaning)

1. One should avoid faults of the body and practise restraint through the body; by rejecting wrong bodily conduct, one acts rightly through the body.
2. One should avoid faults of speech and practise restraint through speech, rejecting wrong vocal conduct, one acts rightly through speech.
3. One should avoid faults of the mind and practise restraint through the mind; rejecting wrong mental conduct, one acts rightly through the mind.
4. Rejecting wrong conduct of body, speech and mind and every other group of faults,
5. One should do good through the body, much good also through speech, and through the mind do good without measure and without attachment.
6. Doing good through body, speech and mind, one obtains happiness in this world and the next.
7. Excellent is restraint of the body; excellent is restraint of speech; excellent is restraint of the mind; excellent is every type of restraint; the restrained man is in every way freed from suffering.
8. Wise men restrained in body, wise men restrained in speech, wise men restrained in mind, wise men restrained in all things, obtain an unshakeable position; once there, no further pain is experienced.
9. Wise men who do no wrong and remain ever restrained in body, obtain an unshakeable position; once there, no further pain is experienced.
10. Wise men who do no wrong and remain ever restrained in speech, obtain an unshakeable position; once there, no further pain is experienced.

11. Wise men who do no wrong and remain ever restrained in mind, obtain an unshakeable position; once there, no further pain is experienced.
12. Watching one's language, holding one's mind in restraint, not doing wrong with one's body, these (three) ways of conduct should be purified in order to find the path expounded by the wise.

Chapter VIII

VĀCĀVARGA - Words

1. He who affirms what is not, goes to the hells; similarly, he who does something and denies it; both, once dead, will become the same below : they are men of base actions.
2. When a man is born, an axe grows in his mouth; he cuts himself with that axe when using wrong speech.
3. He who praises those who should be censured and censures those who are worthy of praise accumulates depravity; and that depravity prevents him from finding happiness.
4. Minor is the offence committed in this world by losing money at dice; greater here is the offence which corrupts the mind against the Sugatas.
5. To a hundred thousand Nirarbudas, and to five thousand and thirty-six Arbuda hells, that is where the man who reviles the good goes, having turned his speech and his mind towards wrong-doing.
6. Those who, in a spirit of wrong-doing, say precisely what is not, increase hell for themselves where they will be put to death; a man who has that power of being free of wrong always bears this with patience, by avoiding mental perturbation.
7. The fool who scorns the rules of the holy ones, the noble and the moral, by relying on a false doctrine, he, like a prickly reed, bears the fruit of his own downfall.
8. One should utter right speech and one should not utter wrong speech; it is better to utter one good word, but one bad word uttered brings suffering.

9. Even if a (wrong word) is uttered, one should not utter one in reply; he who utters a similar one is enslaved; the wise do not answer thus; wrong words are uttered only by the foolish.
10. The bhikṣu who is measured in his speech, who speaks little, who is modest, and who teaches reason and morality, - his words are gentle.
11. According to the holy ones, good speech is what is the best; to say what is in conformity with the Doctrine and not what is not in conformity with it, comes second; to say what is pleasant and not what is unpleasant, third; to tell the truth and not what is false, fourth.
12. To say only the word that does not cause your own torment and which does not harm others, that is truly good speech.
13. One should only speak pleasant words, which are welcomed; by speaking pleasant words, one does not incur wrong-doing.
14. It is Truth which is an immortal word; there is nothing superior to a true word; it is in Truth, in Goodness, and in the Doctrine, so it is said, that the word is well-based.
15. The word of the Buddha gives security for attaining Nirvāṇa and puts an end to suffering; that is truly the supreme word.

(Translated by Sara Boin-Webb from the French of N.P. Chakravarti)

THE FOURTH TURN OF THE WHEEL OF THE DHARMA

Buddhism as a mediator between cultures*

Dušan Pajin

"The truly great works of culture never confront us as things absolutely fixed and unchanging, shackling and stifling the free motion of the spirit in their fixity. Their content has being for us only by virtue of the fact that they must be continually possessed anew and hence continually recreated"

Ernst Cassirer (1961)

Buddhism is rarely seen in its role of a pan-cultural mediator, not only in Asia but also in disseminating the cultural influence of Asia on Europe, or the West in general, during the last two centuries. Whereas in Asia Buddhism spread as a living religion and philosophy, in the West it spread mostly as a part of the cultural heritage of Asia in a way that is somewhat similar to the spreading of the Hellenistic cultural heritage during the Renaissance. That is, in the West its reception was mostly considered as a part of the 'living past', even though it was presented by the living proponents of Buddhism or 'Eastern missionaries'. Nevertheless, it offered abundant inspiration and presented a challenge in many fields of cultural interest — in philosophy, religion, the arts and literature, psychology and psychotherapy. Apart from any academic divisions, its influence was mostly felt in ethics (understood as a 'way of life') with special emphasis on broadening ethics (as a value system governing inter-human relations) to a value system encompassing the relation of man to nature, or to life in general. It was a discovery to find that something that seemed only a matter of quite recent developments in the West (— an evaluation of man's relation to nature connected with new ecology-consciousness) had its precursor in Buddhist ethics. On the other hand, pacifism, as a general rejection of war, especially of aggressive war, was recognized as an outline of a more general principle of non-violence (*ahimsā*), whose historical validity in modern times was so magnificently demonstrated by Gandhi.

From an historical perspective we can recognise two general phases in the role of Buddhism as a cultural mediator. The first falls between the third century B.C. (when Buddhism was transmitted to Sri Lanka) and the fourteenth or fifteenth century (when Buddhist cultural influence in Tibet and Japan was consolidated). During the classical age the relations between Asia and Europe (i.e. Greek and Roman culture) were manifold, but not distinctly related to Buddhism (exceptions are found in philosophy — cf. the Greek Pyrrho). The second phase took place at the beginning of the nineteenth century and extends into our time. In this period Buddhism emerged as one of the important cultural mediators in East-West communications, while its role as an inter-Asian cultural mediator seemed to be a matter of the past. Partly, this was the outcome of developments in world affairs, since in the meantime East-West relations gained in importance and the West became more susceptible to cultural exchange. However, we cannot understand the present and also the possible roles of Buddhism in our time and the future, unless we understand its inter-Asian history. Excellent studies have been written on this topic, but perhaps the reception and transmission of Buddhism in China has been most extensively investigated¹.

1) There are some important general conclusions which can be derived from the Asian history of Buddhism. First of all we see some of the general characteristics of Buddhism as a religion which spread from India to other Asian countries — North, East and Southeast. In some of these countries Buddhism pushed into the background the popular cults of shamanistic origin, including in its practices and rituals some of the functions of these cults, transforming their indigenous animistic godlings into personages of the Buddhist pantheon and connecting local festivities to Buddhist holidays. In countries which already had established religious traditions (like China), it was founded as a parallel, second (or third) religion, sometimes in peaceful coexistence, at other times in conflict with the domestic religion. After several centuries, during which time it was treated mostly as an intruding foreign factor, it was assimilated and became as native as the forerunning tradition.

Buddhism has accepted the vernacular languages and elaborated new textual traditions which were added to the corpus of transla-

ted texts of Indian origin. The ethics and discipline of the monks were partly adapted to local customs. Nevertheless, up to the time of the Muslim invasion (between 1000 and 1200 A.C.) — when Buddhism declined in India — India was considered as the holy land of Buddhism, where pilgrims would come to seek inspiration and 'study at the source' so to speak, especially at the great universities like Nālandā. Some of those pilgrims, like the Chinese Buddhists Hsüan-tsang and I Ching (eighth century A.C.), have left valuable accounts of their travels — and of Buddhist practices and teachings — ranging from China to Java, and Sumatra.

These events had fostered the role of Buddhism as an inter-Asian cultural mediator and a first-rate cultural factor which transcended state borders, political interests and conflicts, spreading the Dharma from the plains of Central Asia to the jungles of Java, and from the Himalayan peaks to the coasts of the Land of the Rising Sun. Buddhism as a religious community (*saṅgha*) was quite different from the Christian churches (both Orthodox and Catholic) with their centralised organisations and hierarchical structures. Sanghas in other countries were never subordinated to the Sangha in India, a fact equally valid and applicable to the offshoots of the Theravāda tradition and to the communities which were inspired by the Mahāyānist and Tantric traditions. The transnational character of the Buddhist teachings was harmoniously intermingled with the national character of the Buddhist Sanghas, a fact which enabled local traditions to find their full expression in the realm of the Dharma. This should be stressed as one of the most important traits of Buddhism in its relation to national cultures. It did not act as a suppressor of national cultural values, but rather fostered the values of national character which inspired the talents in each given national milieu to express themselves.

Unity in diversity and diversity in unity — that was the feature which gave Buddhism its vitality, and enabled those various national talents to express themselves whilst maintaining the essence of the Dharma. This feature was responsible for the fact that Buddhism in various countries had its own schools and sects, besides those it developed during its history in India. These sects were sometimes in conflict with each other, over

prevalence, power, and/or the favour of a particular ruler, but there was no explicit violence concerning heresy, no anathemas, or religious wars and exterminations such as we find in the history of Western Christianity (e.g. the conflict between Protestantism and Catholicism). In contrast to Christianity — whose dissemination and the baptising of the people was usually a precursor of political or military subordination, or colonisation, in later times — Buddhism spread beyond the Indian states quite independently of these factors and interests.

On the other hand, even when Buddhism was the prevalent religion or even a state religion — as in India at the time of Aśoka — other religions were not banished or persecuted, nor had they the status of heretics. In only two countries — Tibet and Japan — Buddhism strongly intermingled with political power or military ethics. In the first case (Tibet) this was due to the fact that no separate administration developed so that the lamas had to fulfil the role of state bureaucrats; in the second case (Japan) it was due to the need of the samurai to find compensation in religion for the uncertainties of their existence.

Whether in its religious or philosophical guises, certain forms of Buddhism had strong unworldly or even a-cosmic leanings. On the other hand, many of its schools were never confined to the monastery or library walls and thus shaped and influenced the everyday life of the laity or the career of many an artist, as much as the life of the monks. The influence of Buddhism on the arts was manifold, so that we find the finest examples of this influence in art which was not limited to religious themes, or in art which based its values beyond the immediate religious purpose. Vast indeed is the range of these remnants: the sculptures of the Gupta period in India, the Ajanta cave paintings, Tibetan *mandalas* and *thangkas*, Chinese Ch'an and Japanese Zen paintings, Japanese sculpture and Zen gardens, architectural masterpieces in Afghanistan, Sri Lanka, Burma, Thailand, Cambodia, all the way down to Java. If we were to compare, for example, three sculptural masterpieces — the standing Buddha from the Gupta period (fifth century), the seated image of Miroku (Maitreya) from the Chūgūji temple in Japan (seventh century) and the head of Jayavarman VII from Cambodia (twelfth century) — we would find the same expression of serene purity and compassion, despite the fact

that these sculptures bear the distinct features of their time, place and nationality.

2) The second phase of Buddhism as a cultural mediator — or should we say, the fourth turn of the Wheel of the Dharma — took place at the beginning of the nineteenth century and embraces our own time. Reviews of the reception of Buddhism in the West — as a religion and a philosophy — have been written², but until now, to my knowledge, there has been no attempt to review the considerable influence which Indian philosophies and religions, particularly Buddhism, had on contemporary developments in psychology and psychotherapy. From the time of Carl Jung — before World War II — onward, there have been some attempts³ to evaluate this complex encounter.

The reception of Buddhism in the West was from the beginning an international affair. Buddhology emerged not only as a result of personal efforts by investigators of various nationalities, but also as a result of their permanent communication and criticism. Certain centres were for a time gathering places for investigators of various nationalities dedicated to a common task: Buddhist studies. This is also the case today in various places in Europe, India, Japan, Hawaii and North America. During the last 150 years we can trace a considerable shift of interests and attitudes towards Buddhism. Up to World War II, the prevailing interest in Buddhism was expressed in terms of ethics, religion, mysticism and philosophy. This coincided with the tendency to import and convey the spiritual traditions of the East on the grounds of mysticism and religion which, after a time (particularly at the turn of the century) it was hoped, would serve either as a moral corrective for the West, or as a source for creating a universal religion which could transcend particular beliefs. This formed a barrier, and historians of philosophy and culture had difficulty in proving that Asia had philosophies which were not at the same time mystical or religious, and that the 'Asian mind' cannot be reduced to mystical inclinations.

After World War II, the interest in the general Buddhist attitude to life and meditation came to the forefront. This was connected with the fact that far more people shared a non-academic interest in Buddhism: they were not professional histori-

ans of religion and philosophy, nor philologists, and for them Buddhism was not an object of study but an inspiration which presumed personal involvement⁴. Perhaps in connection with this was also the shift of interest from the Pali Theravāda tradition to the Mahāyāna and Tantrayāna traditions, particularly Tibetan, after the exile of the lamas, from the 1950s onwards. The previous reception of Buddhism in terms of religion or philosophy was followed by a new perspective. Generations of Buddhologists tried to interpret and understand Nirvāṇa from various standpoints, but the 'psychology of Nirvāṇa' has become a recent item in bibliography (Johansson, 1970), and early Buddhist psychology has been included in one of the standard presentations of the theories of personality (Hall and Lindzey, 1978), under the title 'Eastern psychology'.

In this still growing field of interest we can see the same oscillations in interpretations from one extreme to the other. Previously, the interpretation of, let us say, Early Buddhism, or the Pali Canon, swung between categories of mysticism or religion, and philosophy (cf. Chatalian, 1983). On the other hand, in the reception of Buddhism in the field of psychology before the War, psychological, particularly psychoanalytical interpretations of Buddhist meditation were given in negative terms: it was considered as a regression leading to catatonia (Alexander, 1961). Jung was less negativistic, but concluded that Buddhist (or Eastern in general) types of meditation were definitely not for Westerners (Jung, 1971). New generations of investigators changed this opinion by considering meditation as one of the possible ways to self-realisation, self-actualisation, or personality-growth beyond mere 'normality' or healthy-mindedness, which were the traditional goals of psychotherapy. This reception was a part of a general widening of interest in Buddhist and non-Buddhist 'ways of self-realisation' or 'transpersonal psychologies', presented in textbooks which gathered similar material from various Eastern traditions (Murphy, G. and L.B., 1968; Tart, Ch., 1976; Welwood, J., 1979).

During the last thirty years, there has been an outpouring of literature⁵ presenting various aspects of Eastern traditions from the viewpoint of Western psychology and psychotherapy, as well as their possible application on new grounds⁶. With meticu-

lous analysis it would be possible to reconstruct in detail the process of reception which in reversal gave birth to some new concepts and standpoints in psychology itself, but it is more important to give the main outline.

The psychological approach to Buddhism manifested through various modalities. First through attempts to present the contents of Buddhist teachings which have psychological relevance (see note 5). Second, through presentations which interpreted various Buddhist concepts from a psychological standpoint (Kasamatsu and Hirai, 1963; Ornstein and Naranjo, 1971; Hirai, 1974; Sekida, 1975; Brown, 1977). Third, in striving to deduce, or adapt — from the conceptual framework or from the meditational practices of Buddhism — new concepts of personality-growth and techniques of psychotherapy⁷, or those reaching beyond therapy *stricto sensu* (Watts, 1961; Goleman, 1971; Casper, 1974; Deatherage, 1975; Goleman, 1977; Washburn and Stark, 1977; Welwood, 1977). With the fourth group of authors (Ornstein, 1972; Maslow, 1962; Walsh and Shapiro, 1979)⁸ we actually leave the specific reception of Buddhism in psychology and have to deal with concepts and methods which (in this field) represent what Robinson (1976, p.14) has named as the 'final stage of assimilation, when the system [in his subject-matter, Madhyamaka in China, in our case, Buddhist psychology in the West — D.P.] has been critically assessed and transcended.'

We can now describe the full turn in the reception of Buddhism in this context: understanding certain Buddhist contexts from the psychological viewpoint, applying them in modified form, being inspired by them and assimilating them by defining concepts and methods appropriate to our time and cultural milieu. When we say this we should bear in mind that meditation cannot be equated with psychotherapy even in its widest sense, leading beyond therapy *stricto sensu*, that Nirvāṇa cannot be equated with self-actualisation or normality beyond healthy-mindedness, and that Buddhist concepts and practices cannot be reduced to psychological ones without a remainder. Anyhow, such equation is not necessary to a true encounter and if made it would be a misunderstanding.

3) The encounter between Buddhism and Western psychology has taken place mostly in the Anglo-Saxon milieu, but is of impor-

tance for the overall reception of Buddhism in Europe and America, because it probes deeply into questions concerning the fundamental premises of every culture: what is the purpose of being in the world, what ultimate goal can fulfil the life of man? Much of the energy of man is lost in support of the economic, political and military interests which divide mankind. We should give more of our attention to those strivings and cultural values that drive us to the common enigma of man — how to lead a life which should not be a waste of the small amount of time and energy that is our lot? Or to quote a Buddhist dictum: 'Having obtained the difficult-to-obtain, free and endowed human body, it would be a cause of regret to fritter life away' (Gampopa: *The Rosary of Precious Gems*)⁹.

* Presented at the First International Conference on Buddhism and National Cultures, New Delhi, October 1984.

Notes

¹ To mention only a few valuable contributions: Ch'en (1972, 1973) has dealt with the overall aspects of Buddhism in China, while Robinson (1976) concerned himself particularly with philosophical issues. Nevertheless, the latter's introductory chapter, 'Questions and Methods', is valuable for its general remarks concerning the stages of transmission or 'degrees of assimilation of a tradition ranging from passive acquaintance and inert recognition to creative participation' (Robinson, 1976, p.13).

² Welbon (1968) has given a review of the reception of Buddhism (particularly the concept of Nirvāṇa) in Europe, from the beginning of the nineteenth century to the 1930s. Prebish (1979) and Fields (1981) have accomplished a similar task in relation to the USA, but extended their scope to contemporary authors. Chatalian (1983) has shown the fluctuations in interpretation and the dilemma which was permanently present in the reception of Buddhism in the West: is it a philosophy, a religion, or a corpus of ideas transcending clear-cut models of modern thinking? In doing this, he reviewed a vast literature on the subject, including the writings of contemporary Indian authors. Nāṇajīvako (1983) has undertaken a completely different and original task: to compare basic ideas in Early Buddhism to the ideas of certain (prevalently existentialist) philosophers of the nineteenth and twentieth centuries. Beginning with Schopenhauer and ending with Heidegger, Jaspers and Sartre, Nāṇajīvako has

extended his comparative method not only to thinkers who themselves knew Buddhist philosophy and explicitly accepted its basic tenets but also to those who do not explicitly mention their attitude towards such basic Buddhist suppositions, but who, nevertheless, philosophize, elaborate certain questions and give answers which are relevant to such comparative study. He manages to prove that the problem of 'influence' is much deeper than the simple demonstration that the particular thinker has read or called upon certain Buddhist texts or ideas, because the problem with which existential philosophers are confronted resemble those that Buddhism has already dealt with. Particular philosophies of the past become influential only insofar as we find support in them for our own spiritual endeavours, and our attempts to give answers for our time. Therefore, historians of philosophy should remind us, by way of comparison, of this fact.

³ We could mention a few such attempts: Jung (1958), Boss (1965), Watts (1961), Ornstein and Naranjo (1971), Cox (1977), Welwood (1979), with the addition of Katz (1983).

⁴ This situation is hard to evaluate and clear-cut defining is blurred by the fact that various popular cults of Eastern origin have appeared, led by real or fake gurus. This theme has its psycho-social and cultural aspects which cannot be considered on this occasion owing to a lack of space. Nevertheless, it is a part of the general topic 'Buddhism and national cultures' since it reflects much of the clash and encounter going on.

⁵ We can mention only a few, which particularly deal with Buddhist tradition and actually had an introductory character. Benoit (1955) made a psychological study of Zen. Twenty years later Sekida (1975) undertook a similar project with stronger empirical support. Govinda (1969) has already analysed the fundamental principles and factors of consciousness according to the Abhidhamma. Later wide interest in the psychology of consciousness was inspired by investigations of the left-right brain functions (Ornstein, 1972) and 'altered states of consciousness' (Tart, 1969), which became a rather loose label encompassing divergent contents. Johansson (1970), on the other hand, re-read the passages of the Pali Canon which give psychological clues for understanding Nibbāna as a state of personality.

⁶ We have in mind here only some centres in the West, such as the Esalen Institute in California, the California Institute for Transpersonal Psychology, the Nyingma Institute in Berkeley and the Naropa Institute in Colorado. Similar centres also exist in India, Japan and Hawaii.

⁷ Reynolds (1980) has reviewed the types of psychotherapies existing in Japan, which derive their *esprit* and methods from the Buddhist tradition.

⁸ For wider bibliographical references, the reader can consult the extensive bibliography given by Tart (1972).

⁹ Translated by Lama Kazi Dawa-Samdub in W.Y. Evans-Wentz, ed. *Tibetan Yoga and Secret Doctrines*, Oxford University Press (London 1935), 1969 ed., p.67.

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BUDDHIST STUDIES REVIEW

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BUDDHISM AND MANICHAISM THE STAGES OF AN ENQUIRY*

Julien Ries

Research into the doctrines of Mani began in the sixteenth century within the framework of the controversy between Catholics and Protestants. For three centuries the question of a Buddhist influence on the birth of Manichaeism was not even raised¹. In 1734, in the most important work of the time devoted to Mani, Beausobre approached the question of 'Buddhas', a person mentioned by the *Acta Archelai* as well as by some controversialists, but he concluded his study by asserting that this 'Buddhas' had nothing to do with Indian philosophy since it was a matter of one of Mani's disciples².

I. Some trail-blazing in the nineteenth century

At the beginning of the nineteenth century, the discovery of the religious thought of India provoked veritable enthusiasm in Europe. Following the publication of the first Life of the Buddha by the German Klaproth in 1823, a pamphlet by I.J. Schmidt, devoted to the comparison of gnostic ideas with Buddhism, asserts that the doctrines of gnosis and theosophy are merely the transcription of books by the Buddha³. A few years later, the research by F.C. Baur on Manichaeism was to lift the religion of the Prophet of Babylon out of the circle of Christian heresiology in order to raise it to the level of a true Eastern religion, the main source of which was to be sought in India⁴. Without distinguishing perfectly between the various currents of Indian religious thought, Baur mainly emphasizes two facts which seem to him common to the Buddha and Mani: the progressive and external liberation of souls through metempsychosis as well as their internal liberation through the cessation of desire. After having compiled a table of doctrinal parallels in Zoroastrianism and Manichaeism, Baur considers that there are more divergences than resemblances between the two religions. In his eyes, it is Buddhism which is much closer to Mani's thought, since there is an identity of views in both religions in the fields of cosmogony, duality, morality and eschatology as well as in the pessimistic vision

of the visible world. For Baur, it is indeed in Buddhism that the main source of Mani's doctrines should be sought.

Further accentuating the contrasts between Manichaeism and Zoroastrianism, Colditz attempts a clearer perception of the method used by the Prophet of Babylon⁵. In the Iranian world, sharply divided by religious doctrines, Mani must have looked for a common denominator capable of reconciling Jews, Christians and Mazdaeans. With this aim, says Colditz, he turned to Brahmanic and Buddhist India in an attempt to rediscover the essential facts of a divine revelation which had been originally disclosed but then progressively lost. It was from this attempt that the religion of Mani emerged.

These theses are supported by the archaeological discoveries made in 1832 in Bactria by General Burnes's team: caves, paintings and statues of Buddhist origin, in the neighbourhood of old Bāmiyān, a fortress situated along the ancient route from India⁶. In the Manichaean tradition, we have vestiges of the battle led against the Iranian reformer. Driven from Persia, Mani fled to the East; it was in the Buddhist communities of Bāmiyān that he found refuge and looked for new religious inspiration. These are the first blazings on the Manichaean trail to Central Asia.

The thesis of the influence of Buddhism on Mani was to have its adherents among historians⁷. Furthermore, thanks to the rise of Indology, researchers were able to attempt new analyses of the sources. Thus, Oblasinski defends a position opposite to that of Beausobre: for him, Scythian, the reformer mentioned in the *Acta Archelai* and who supposedly left four treatises to his disciple Terebinthus, is a mythical person created by the Manichaean tradition modelled on the compiler of the four Vedas⁸. As for Terebinthus, this is a question of a personification of the Buddha. Under such circumstances, the *Acta Archelai* could be taken to be a Manichaean version of Indian documents. Similar ideas are to be found in Geyler, who sees in the *Acta* a document inspired by the prehistory of Buddhism⁹. Furthermore, the teachings of Mani seem to him to be very close to those of the Buddha: metempsychosis, respect for life, abstinence from flesh and fleshly commerce, pessimistic anthropology and division of the Church into Hearers and Elect.

II. New directions in the twentieth century

During the last quarter of the nineteenth century, following the rise of Assyriology and the discovery of the great Arabian historians, research took on other directions. At the beginning of the twentieth century, the Turfan oasis and the Tun-huang caves in Chinese Turkestan yielded the searchers a considerable amount of texts and fragments originating from the Manichaean communities of Central Asia and composed in Middle Persian, Parthian, Sogdian, Uighur and Chinese. It is thanks to these documents that the advance of Manichaeism in the direction of the Pacific could be traced. In 621, a well-known temple existed in Singanfu in China. In 762, the Uighur king accepted Mani's religion as the state religion and, in 768, he induced the Chinese princes to vote an imperial decree authorizing the construction of Manichaean temples throughout China. For several centuries, the Silk Road was the great missionary route between Persia and Central Asia.

The progressive publication and then study of the Turfan texts was to boost an Iranian interpretation of Mani's doctrines with particular emphasis on the Babylonian origin of the Prophet. This Iranian-orientated current has continued to this day and always finds ardent defenders¹⁰. However, the study of certain Asian texts brings attention back to the importance of Christian teachings, particularly to the both mythical and historical figure of Jesus, in Mani's thought¹¹. In the midst of the discussions a third current is discernible which, referring back to Eastern sources, sees in Manichaeism an Hellenistic gnosis essentially centred on a doctrine of salvation through knowledge¹².

Asian documentation shows us that the Manichaean and Buddhist communities led a peaceful coexistence. Thus on the one hand the question of reciprocal influences is posed and, on the other hand, taking into account the relatively late period, the question of the impact of Manichaean teachings on Buddhism. Moreover, the latter question is not new. In fact, at the end of the eighteenth century, a missionary in Tibet, A.A. Georges, published a large work on Tibetan religions, customs and traditions¹³. His research enabled him to discover among the religious traditions of Tibet many elements originating in the Manichaean doc-

trines as they were known at the time through the treatises by Western controversialists.

The Asian texts were to permit a comparative study of the terminology and teachings of the two communities. The publication of a Manichaean treatise, rediscovered in China by É. Chavannes and P. Pelliot, constituted an important step for research¹⁴. In fact, a comparative and critical study of the vocabulary and doctrines shows many points of contact between Buddhism and Manichaeism. Thus, the Five Envoys from the Kingdom of Light are called the Five Buddhas. Mani is located in the fifth place: he is the Seal of the Revelation. Furthermore, an identical terminology designates certain Manichaean and Buddhist ritual practices, as in the case of fasting. Finally, the doctrines of the transmigration of souls contain striking analogies. Nevertheless, marked differences remain. Thus, unlike the Buddhist monks, the Manichaean Elect do not go out alms-seeking: the Hearers bring them their meal.

Some twenty years after the discoveries in Central Asia, P. Alfarcic presented a collection of known Manichaean scriptures¹⁵, which he divided into two categories. On the one hand, there are the scriptures officially compiled by the Church of Mani. On the other, there are the sacred texts of various religions, adopted because of their convergence with the doctrines of Mani. From the Buddhist point of view, Alfarcic advances the *shāpurakān*, a treatise in which Mani presents the Buddha as one of his predecessors. Nevertheless, Alfarcic thinks that Mani had not read the Buddhist books but that he knew their essential teachings as presented in a gnostic form disseminated throughout Bactria. Conversely, his disciples placed themselves under the authority of the Buddha, a master who was universally venerated in Asia. In a Manichaean treatise from Tun-huang, Alfarcic found the first proof of this missionary method. According to him, this treatise is presented in the guise of one of the countless sūtras in which the Buddha, 'seated in the midst of an assembly of gods and devotees, is questioned on a point of doctrine by one of his disciples and answers to the great satisfaction of all his listeners' (II, p.220). A second proof was found in a Manichaean formula of confession inspired by Buddhist practices¹⁶. Alfarcic noted the many analogies between the Manichaean document and Buddhist formu-

lae found in the same region but which are obviously much older. This intuition was not immediately turned to account by other researchers¹⁷. Some decades later, the study of certain texts from Tun-huang, particularly of a 'Catechism of the Revelation of the Buddha of Light', was to show that Alfarić had correctly perceived the missionary method of the Manichaeans of Central Asia¹⁸. Compiled in 731, this Compendium claims to inform the Chinese authorities of the teachings and practices of the Church of Mani. In order to make the latter acceptable, the compilers of the text wrought a skilful mixture of Buddhism, Manichaeism and Taoism.

Even while stressing the value of the new documentation, researchers remained wary in the field of the relations between Buddhism and Manichaeism. F. Legge merely mentions formulae of confession and reproduces some extracts from them¹⁹. O.G. von Wesendonck emphasizes the parallels between the monastic life of the two communities²⁰. F.C. Burkitt does not hesitate to speak of the impact of Buddhist ideas, mythology and literature on Asian Manichaeism, but he believes these influences were exerted at a late period²¹. In a study devoted to the Pelliot *Traité*, L. Troje examines in particular the phraseology of the Manichaean proclamation, in which he finds numerous Buddhist elements²². In response to the thesis of Reitzenstein, who saw a true Iranian religion in Manichaeism, J. Scheffelowitz points out the many Indian and Buddhist elements: metempsychosis, the three worlds, the division of the community into Elect and Hearers, the theme of the message of light, and the five elements²³. A.V.W. Jackson draws attention to three Buddhist influences: doctrinal syncretism, the analogies between the two monastic concepts of salvation and the threefold division of action into body, speech and mind²⁴. Through the study of several accounts taken from the Turfan texts, W. Bang shows how the Manichaeans played the part of intermediary between Buddhism and Western thought²⁵.

During the three decades which have followed the discoveries in Central Asia, the comparative study of Buddhism and Manichaeism has progressed slowly²⁶. While the publication of the Asian texts continued, in 1930 at Medīnet Mādi in Faiyum, the library of a Coptic Manichaean was rediscovered by chance in a cave²⁷. Fifteen years later, it was the sands of Nag Hammadi in the Nile

Valley which surrendered an important gnostic library of thirteen codices to researchers²⁸. To these two finds of exceptional interest there was quite recently added that of the Greek Life of Mani, preserved in a Codex of Oxyrhynchos and which supplies us with some unexpected details on the Prophet of Babylon²⁹. The importance and variety of these Western gnostic sources were to guide Manichaean research yet further in the three main directions taken since the beginning of the century: Iranian interpretation, Greek gnosis, and Judeo-Christianity. Nevertheless, thanks to the new sources, Mani is presented as the Seal of the Prophets, entrusted with bringing the definitive message from the Kingdom of Light to men of the whole world. This message, arrogated by the Founder, as well as his allusions to the Buddha whom he considers as his predecessor, call for an intensification of research in the field of comparative Buddhism. It is in this direction that several specialists of the subject have turned.

III. Formulae of the confession of misdeeds in the Buddhist and Manichaean communities

Alfarić had placed much importance on the various formulae of confession in the two communities. In 1936, W. Henning published a new document preserved in Berlin: a formula of prayer and confession, compiled in Sogdian and intended for the Manichaean Elect³⁰. Within the framework of liturgical formulae for use in the celebration of Bema and ceremonies of confession of misdeeds, some fragments in Middle Persian and the Parthian dialect have crept in, which seems to emphasize the directives given by Mani to his Church. The whole document is strongly tinged with Buddhism and recalls the *Prātimokṣa*.

In a publication which truly constitutes a model of its kind, J.P. Asmussen again takes up the study of the *Chuastuanift*³¹. This formula of confession of the Hearers had already greatly interested earlier researchers³². In his documentation, the Danish scholar collates the various texts and fragments known. He makes a close criticism of them and gives an English translation. His comparative study encompasses Zoroastrianism (Zervanism), Christianity and the religions of Central Asia, as well as Manichaeism. At the end of his investigation, Asmussen draws some conclusions of the greatest interest to our problem. In his

eyes, it is impossible to prove that the Manichaean formula is derived directly from a document of either Christian, Mazdaean (Zervanite) or Buddhist origin. The *Chuastuanift* is indeed Manichaean. Nevertheless, the text contains obvious borrowings from the environment in which its compilation took place, that is the Buddhist environment. From the beginning of the Christian era, Buddhist culture was predominant in Central Asia, eastern Iran, Afghanistan and Baluchistan. No religion present in those regions escaped its influence. The fact that the Manichaean formulae are compiled only in Sogdian and Uighur should also be taken into consideration, since this means that it is in Central Asia that the place of compilation of these Manichaean documents should be sought. In fact, the confession of the laity became a custom in the Mahāyāna and the cult of Maitreya. The discovery in the same area of numerous Buddhist fragments concerning the Prātimokṣa shows the importance of the ceremony of the confession of misdeeds in the Buddhist communities of Central Asia. Finally, says Asmussen, W. Baruch showed that the prototype of the confessional formulae of the laity is the *Suvarṇaprabhāsa*, the influence of which was enormous in the various Buddhist environments and the outline of which we find in the *Chuastuanift*³³.

These various considerations show the definite importance of the Buddhist contribution in the compiling of the confessional formulae of the Manichaean Hearers: a model for the structure of the text, colouration of the ceremony and analogous phraseology with perhaps some doctrinal elements. The Manichaean communities underwent the influence of the Buddhist cultural and religious environment. The eminent Danish historian, moreover, continued the research begun by Bang and devoted an important study to the role of Manichaeism as a cultural mediator between East and West³⁴. He shows clearly the part that Manichaean missionaries played in the transmission and use of certain documents, stories and myths which passed from Asia into the heritage of the Mediterranean civilisation. Asmussen's work opens up new paths to gnostic, Manichaean and Buddhist research.

On one such path opened up by Asmussen treads another specialist of Manichaeism and Buddhism, H.J. Klimkeit. In an article combining synthesis and orientation, the professor from Bonn attempts to make further sense in comparative research³⁵. He prima-

rily emphasizes the Buddhist confessional formula compiled in Uighur and contained in the *Suvarṇaprabhāsa*sūtra. Thanks to the work of J. Nobel, the history of the composition of this text becomes clear and we begin to grasp its importance within the Mahāyāna³⁶. From this point of departure, the field of investigation should expand in two directions: on the one hand, the practice of confession in the religion of Mani at the very moment of its inception, and on the other, the practice of confession in Buddhism.

The comparison of the Greek Codex with certain passages of the Manichaean confessional formulae appears illuminating. At present, we know that Mani was raised in the sect of the Elkhasaites, among whom the rites of purification were of prime importance. Mani protested against the rites but retained the fundamental idea of purification. He transposed this purification from the ritual to the spiritual level, which is gnosis. From then on, his religion formed round the idea of Light, a divine element which conditions either guilt or innocence. To make Light suffer is the work of Darkness. To purify and free Light is the work of the Elect; this is salvation. In the eyes of Klimkeit, this doctrine of the young Mani enables us to understand the allusions in the confessional formulae of the Elect to a meal in which figure the flesh and blood of the Lord³⁷. Here again we have the idea of the Christian Eucharist which becomes a redeeming meal for the elect entrusted with freeing the particles of Light imprisoned in the fruit and vegetables. This central doctrine of the purity of Light could have conditioned the development of concepts such as *Jesus patibilis*, the cross of light and purification. Hence the importance in Manichaeism, not of the rites of purification as with the Elkhasaites, but the confession of misdeeds. Thus, the data in the Greek Codex clarify the original sources. Buddhism itself emphasizes respect for life, on land and in water: this is the doctrine of *ahimsā* linked to the idea of rebirth and *saṃsāra*. In Buddhism as in Manichaeism, there is a central concept of respect for Life, for Light. Hence the notion of suffering and guilt with regard to Life and Light.

Klimkeit leaves these parallel doctrines of Mani and Buddhism in order to attempt an approximation of the Manichaean influences on the Mahāyāna and on the 'Maitreya-theology' around the year

300 of the Christian era³⁸. Mani's voyage to India in 241/2 would not only have aided the Prophet in determining his own doctrine, it would also have marked the beginning of the influence of Manichaeism on Buddhism, at that time in full evolution. Thus, the presence of a mythology close to Manichaeism in certain Buddhist texts of the third and fourth centuries would be explained. These various elements show us that the Buddhist-Manichaean influences need to be examined in both directions.

After investigating Mani's doctrine of purification, Klimkeit takes up his second line of research: confession in Buddhism. The ceremony of Uposatha, or confession of misdeeds, is truly central to it. In the social and religious life of the Buddhist community this confession takes the place occupied by the Credo in other religions. Thus the formulae of the Prātimokṣa are numerous in the monks' texts. In Uighur Buddhism we have only lay formulae of confession. This shows that the laity occupied an important place in the Mahāyānist communities which, moreover, was proved by Asmussen. The examination of the texts and comparative study of the terminology show that Buddhism exerted an indisputable influence on the Manichaean communities which later came to settle in those regions of Buddhist culture. Nevertheless, says the professor from Bonn, once they were firmly established, the Manichaeans' presence and thought made their mark on Buddhist culture. This phenomenon is similar to that which took place in Gandhāra, where we see Hellenistic culture and art exert a direct influence over the Buddhist civilisation. Klimkeit emphasizes this influence by studying the Kashmirian Vaibhāṣikas' works as well as the *Maitrisimit*³⁹. In this latter text we find a series of doctrines of Manichaean origin: the two principles and the three time-periods, mythical personages, the symbolism of light, and the awakening of the soul which sleeps within matter. Thus, once again, the phenomenon of reciprocal influences is obvious.

The study which we have just analysed refers, on several occasions, to an article by E. Conze⁴⁰. In this research paper, presented at the Colloquium in Messina and which is devoted to Buddhism and Gnosticism, the eminent British Buddhologist singles out a series of doctrines to be found, on the one hand, in the Mahāyāna as it developed since the first century B.C.,

and on the other, in the gnostic movements which began to spread to the whole of the Mediterranean East at the same time. Among these elements, here are those which are also connected with Manichaeism: salvation based on a wisdom which should dissipate ignorance; the two classes of perfect ones and listeners; an archetype of wisdom which is *prajñā* in Buddhism and *sophia* in Gnosticism; the importance of myth replacing history; antinomism; the distinction between a supreme god and a demiurge creator of the world; finally, the importance given to a group of initiates. Conze merely stresses the analogy of the doctrines.

IV. Mani's missionary activity

The Greek Codex throws new light on Mani's youth, his life among the Elkhassaites and his religious training. There are many fragments from Turfan which supply information on the missionary activities of the Prophet and his Church. The Coptic texts enable us to see clearly how Mani was situated with regard to his predecessors. All these documents make it feasible for us to specify the most important dates in the life of the Founder. Mani was born on 14 April 216 (8 nisan 527 of the Seleucid era), very near Seleucia-Ctesiphon. At the age of twelve, on 7 April 228 (14 nisan-pharmuthi), the angel at-Taum (the Companion, the Twin) ordered him to break away from the Elkhassaitic teachings. On 24 April 240 (13 nisan-pharmuthi 551 Seleucid), some days after the crowning of Shāpūr I as co-regent of Ardashir, the same messenger from the Kingdom of Light ordered Mani, then aged twenty-four, to leave his community and proclaim the message of salvation. He first went to Ctesiphon and without delay undertook his first missionary journey which led him to north-western India, to Turān and Makrān⁴¹. This missionary journey to India is what constitutes the real interest in the young Founder's contact with Buddhism.

This interest is reinforced by certain passages in the *Kephalaia* in which Mani speaks of the Buddha as one of his predecessors. The Prophet presents himself as the Messenger charged with the Seal of the Revelation. In K.142, he proclaims: 'All the Apostles who come into the world are sent by a single Power but they are different as regards country'⁴². In K.14, after having specified that each Apostle, before himself, was limited to one region

and one language, he adds: "As to my doctrine of salvation, it will certainly spread as much in the West as the East. And the proclamation of its message will be heard in all languages and it will be announced in all towns"⁴³. Evoking the great stages of the historical unfolding of the liberation of mankind, Mani cites some Messengers: Seth son of Adam, Enos, Enoch, Shem son of Noah, The Buddha, Zarathustra and Jesus (K.I, 12, 10-12). In the Introduction to the *Kephalaia*, he speaks of the problem of the Scriptures and, in the presence of his Hearers, he regrets that the various Prophets did not compile their own Scriptures themselves. He mentions in particular the Buddha who expounded wisdom but did not put it into writing. It is his disciples who compiled the Buddhist books, writing down what they had remembered of the Master's teachings⁴⁴. These various allusions to the Buddha, of which we find reminiscences in Asian texts, were retained by Mani's biographers⁴⁵. They constitute interesting elements in the position of the Buddhist-Manichaean problem.

As the result of an elaborate study encompassing all the texts concerning Mani's missionary activity, W. Sundermann has reconstructed his journey to India. We already have a mention of this from the Persian and Arabian historians such as Ya'qūbī, al-Bīrūnī and an-Nadīm. According to K.I, 15, 29, Mani went to India in the Ardashir period, therefore before Shāpūr's reign. The *Kephalaion* 76 (184, 23-24) tells of a journey by boat. The Greek Codex enables us to presume that this journey was preceded by some brief missionary activity in Persia. If Western sources are sparse in their geographical indications regarding the Indian regions visited by Mani, in contrast the fragments from Turfan give a series of names. Having left Persia in 241, the young Prophet crossed the kingdom of Turān to the north of Baluchistan. He also went south, to Makrān. Some conjectures would allow mention of Gandhāra and Sind. According to fragment M 8286, when Mani reached the king, the whole region of the Turān-shāh was won to his doctrine⁴⁶. He was seen as the Buddha returned to earth. His journey lasted for more than a year, possibly two. Sundermann's study shows this was not a journey for the purpose of study but a missionary tour. Mani taught his own doctrine of salvation. In the north-western regions of the Indian peninsula which were impregnated by Buddhism, he was received enthusiastically.

cally. This makes us think that, in the eyes of the Buddha's disciples, the doctrines proclaimed by Mani at the beginning of his missionary life do not appear to be totally alien to those of Śākyamuni.

Alongside the study of the texts and missionary activities of the Buddhist and Manichaean communities, there is a field which should prove fruitful to comparative research: art, iconography and symbolism. Thanks to Professor Klimkeit and his centre at Bonn, this research has begun. Indeed, Victoria Arnold-Döben has just devoted a volume to Manichaean symbolism⁴⁷. The *Acta* draws attention to three fields in which we find a borrowing from Buddhism. First, there is jewellery. The Manichaeans speak of a Cintāmaṇi gem, a precious pearl which helps its possessor to obtain the object of his desires. This jewel is a Buddhist symbol widely used in decoration. Furthermore, Asian and Western texts have made us familiar with the Manichaean symbolism of medicine. We know the degree to which this symbolism was used by the Buddha and his disciples. Finally, the Bema found an important place in Mani's liturgy and in his eschatological doctrines: Foucher and Widengren already suggested a borrowing from Buddhism.

At the end of this short study devoted to the stages of comparative Buddhist-Manichaean research, we can draw several conclusions. Very early on, there was an impression of reciprocal influence. In fact, the presence of Manichaean elements in the religions of Tibet has now been confirmed by religious historians⁴⁸. Furthermore, the revival of Buddhist doctrines by Mani and his disciples, glimpsed by Baur in the nineteenth century, has come to the fore in recent research.

A comprehension of the texts of the two religions remains the basis of all serious investigation. Thus, thanks to the systematic study of the *Écritures manichéennes*, Alfarcic was able to grasp two facts which historical and philological knowledge has validated: on the one hand, the influence of Buddhism and its literary styles on the compilation of some Manichaean texts from Turfan and, on the other, the importance of the formulae of the confession of misdeeds for a comparative approach.

Present Manichaean (and gnostic) documentation constitutes a very solid basis for later research. Western and Eastern sources

clarify each other. A comparative study should make use of all the elements conducive to showing the influences and direction of their movement: texts, terminology, doctrines, myths, literary styles, cultural environments, didactic methods, formulae of prayer, lifestyles, missionary work, symbolism, art, architecture and iconography. It is on such terms that Klimkeit and Asmussen were able to reach decisive results.

In the field of the study of reciprocal influences between Buddhism and Manichaeism, the works of Monseigneur Lamotte constitute an extraordinary contribution. His *Histoire du bouddhisme indien*, his publication of the treatises of Vasubandhu, Vimalakīrti and especially Nāgārjuna provide researchers with exceptionally valuable working instruments.

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Notes

- ¹ J. Ries, 'Introduction aux Études manichéennes, Quatre siècles de recherches' in *Ephemerides Theologicae Lovaniensis* 33, Louvain 1957, pp.453-82, and 35, Louvain 1957, pp.362-409.
- ² I. de Beausobre, *Histoire critique de Manichée et du Manichéisme*, 2 vol., Amsterdam 1734-9.
- ³ I.J. Schmidt, *Ueber die Verwandtschaft der gnostisch-theosophischen Lehren mit den Religionssystemen des Orients, vorzüglich dem Buddhismus*, Leipzig 1828.
- ⁴ F.C. Baur, *Das manichäische Religionssystem, nach den Quellen neu untersucht und entwickelt*, Göttingen 1831, 2nd photomech. ed. 1928.
- ⁵ F.E. Couditz, *Die Entstehung des manichäischen Religionssystem, historisch-kritisch untersucht*, Leipzig 1837.
- ⁶ C. Ritter, *Die Stupa's (Topes) oder die architectonischen Denkmale an der Indo-Baktrischen Königstrasse und die Colosse von Bamiyan*, Berlin 1838; J. von Hammer-Purgstall, in *Jahrbücher der Literatur* 90, Vienna 1840, pp.1-10; H. Rit-

ter, *Geschichte der christliche Philosophie I*, Hamburg 1841, pp.151-76.

- ⁷ A. Neander, 'Mani und die Manichäer', in *Allgemeine Geschichte der christlichen Religion und Kirche*, 4th ed., vol.II, Gotha 1863, pp.186-220.
- ⁸ A. Oblasinski, *Acta disputationis Archelai et Manetis: Ein Abschnitt aus einer Darstellung und Kritik der Quellen zur Geschichte des Manichäismus*, Leipzig 1874 (Dissertation).
- ⁹ A. Geyler, *Das System des Manichäismus und sein Verhältniss zum Buddhismus*, Jena 1875 (Dissertation).
- ¹⁰ See G. Widengren, 'Der Manichäismus-Kurzegefasste Geschichte der Problemforschung', in *Gnosis, Festschrift für Hans Jonas*, Göttingen 1978, pp.278-315. In this brief study on research in the twentieth century, the A. highlights everything concerning the Iranian interpretation of Manichaeism. Also see R. Reitzenstein, in *Das iranische Erlösungsmysterium*, Bonn 1921, and Widengren, *Der Manichäismus*, Darmstadt 1977, pp.ix-xxxii where the A. emphasizes the importance of Zervanism.
- ¹¹ E. Waldschmidt and W. Lentz, *Die Stellung Jesus im Manichäismus*, Berlin 1926, and *Manichäische Dogmatik aus chinesischen und iranischen Texten*, Berlin 1933.
- ¹² H.N. Schaefer, *Urform und Fortbildung des manichäischen Systems*, Leipzig 1927.
- ¹³ A.A. Georges, *Alphabetum Tibetanum, missionum apostolicarum commodo editum*, Rome 1762, 820 pp. This unusual work deserves particular attention following the discoveries in Turfan.
- ¹⁴ É. Chavannes and P. Pelliot, 'Un traité manichéen retrouvé en Chine', in *Journal Asiatique*, Paris 1911, pp.499-617, and 1913, pp.123-360; M. Gauthiot, 'Quelques termes techniques bouddhiques manichéens', *Journal Asiatique*, Paris 1911, pp.49-67.
- ¹⁵ P. Alfarc, *Les Écritures manichéennes*, 2 vol., Paris 1918-19.
- ¹⁶ W. Radloff, *Chuastuanit, das Bussgebet der Manichäer*, St. Petersburg 1909. Id., 'Nachtrage zum Chuastuanit', in *Bulletin de l'Académie impériale de St. Petersburg*, 1911, pp.866-96; A. von Le Coq, *Chuastuanit, Ein Sündenbekenntnis der Manichäischen Auditores*, in A.K.P.A.W., Berlin 1910, Anhang IV; A.

von Le Coq, 'Dr Stein's Turkish Khuanstuanift from Tun-huang, being a confession-prayer of the Manichaeian Auditores', in *Journal of the Royal Asiatic Society*, London 1911, pp.277-314.

17 W. Bang, 'Manichäische Laien - Beichtspiegel', in *Le Muséon* 36, Louvain 1923, pp.137-242. This is a new publication of the *Chuanstuanift*, the formula of confession used by the Manichaeian Hearers and compiled in Uighur; fragments of this preserved in Berlin and London were published by Le Coq in 1911. Bang does not stress the Buddhist influences in this document, but he is not unaware of their existence as is proved by his study 'Manichäische Hymnen' in *Le Muséon* 38, Louvain 1925, pp.1-52.

18 G. Haloun and W.B. Henning, 'The Compendium of the doctrines and styles of the teaching of Mani, the Buddha of Light', in *Asia Major*, N.S. III, London 1952, pp.184-212; H.C. Puech, 'Un catéchisme manichéen chinois inédit', in *Actes du XXII^e Congrès International des Orientalistes*, Paris 1949, pp.350-4.

19 F. Legge, *Forerunners and Rivals of Christianity*, 1915; 2nd ed., New York 1965.

20 O.G. von Wesendonck, *Die Lehre des Mani*, Leipzig 1922.

21 P.C. Burkitt, *The Religion of the Manichees*, Cambridge 1925.

22 L. Troje, *Die Dreizehn und die Zwölf im Traktat Pelliot*, Leipzig 1925.

23 R. Reitzenstein, *Das iranische Erlösungsmysterium*, op. cit.; 'Mani und Zarathustra' in *Nachrichten der Akademie der Wissenschaften zu Göttingen*, 1922, pp. 249-60; J. Scheftelowitz, *Die Entstehung der Manichäischen Religion und des Erlösungs Mysteriums*, Gießen 1922; 'Is Manichaeism an Iranic Religion?' in *Asia Major*, Leipzig 1924, pp.460-90.

24 A.V.W. Jackson, *Researches in Manichaeism with special reference to the Turfan Fragments*, New York 1932.

25 W. Bang, 'Manichäische Erzähler', in *Le Muséon* 44, Louvain 1931, pp.1-36.

26 In his article 'Der Manichäismus - Kurzgefasste Geschichte der Problemforschung', op. cit., G. Widengren hardly touches on this aspect of research.

27 C. Schmidt and H.J. Polotsky, *Ein Mani-Fund in Aegypten*, Berlin 1933. Unfortunately, few of the texts from this library have been edited up to the present: C. Schmidt, *Kephalaia I*, Stuttgart 1940; A. Boehlig, *Kephalaia II*,

Stuttgart 1966; C.R.C. Allberry, *A Manichaeian Psalm-Book II*, Stuttgart 1938; H. J. Polotsky, *Manichäische Homilien*, Stuttgart 1934.

28 Here are the titles of three works which may guide the reader: K. Rudolph, *Gnosis, Wesen und Geschichte einer spätantiken Religion*, Göttingen 1977; J.M. Robinson, *The Nag Hammadi Library in English*, Leiden 1977; D.M. Scholer, *Nag Hammadi Bibliography 1948-1969*, Leiden 1971.

29 A. Henrichs and L. Koenen, 'Ein griechischer Mani-Codex', in *Zeitschrift für Papyrologie und Epigraphik* 5, Bonn 1970, pp.97-214, and 19, Bonn 1975, pp.1-85.

30 W. Henning, *Ein Manichäisches Bet- und Beichtbuch* (A.B.A.W., Phil. Hist. Kl. No.10), Berlin 1937.

31 J.P. Asmussen, *Xuanstuanift, Studies in Manichaeism*, Copenhagen 1965.

32 See notes 15, 16 and 17.

33 Asmussen, pp.253-8. See W. Baruch, 'Maitreya d'après les sources de Sérinde', in *Revue de l'Histoire des Religions*, Paris 1947, p.75 et sq. Also see A. von Gabain, *Maitrisimit Faksimile der alttürkischen Version eines Werkes der buddhistischen Vaibhāsika-Schule I*, Wiesbaden 1957; II, Berlin 1961.

34 See Bang, n.25. J.P. Asmussen, 'Der Manichäismus als Vermittler literarischen Gutes', in *Temenos* 2, Helsinki 1966, pp.5-21.

35 H.J. Klimkeit, 'Manichäische und buddhistische Beichtformeln aus Turfan. Beobachtungen zur Beziehung zwischen Gnosis und Mahāyāna', in *Zeitschrift für Religions- und Geistesgeschichte* 29, Cologne 1977, pp.193-228.

36 J. Nobel, *Suvarnaprabhāsottama Sūtra*, Leipzig 1937. English translation by R.E. Emmerick, *The Sūtra of Golden Light* (S.B.B. 27), London 1970. Both are based on the Sanskrit text. J. Nobel has given the Chinese and Tibetan versions of the text in *Suvarnaprabhāsottama-Sūtra, Das Goldglanz-Sūtra I*, Leiden 1958.

37 See Henning, *Ein Manichäisches Bet- und Beichtbuch*, p.41, No.762.

38 J.W. Boyd, *Satan and Māra, Christian and Buddhist Symbols of Evil*, Leiden 1975. Klimkeit considers that Boyd has felicitously emphasized the problem of evil and hell and its evolution in Buddhism.

39 See Klimkeit, pp.212-13 and 216-25, for a discussion concerning this text

entitled *Maitrisimit*. This festival has analogies with the Manichaean feast of Bema. See also J. Ries, 'Le fête de Bêma dans l'Église de Mani' in *Revue d'Études Augustiniennes* 22, Paris 1976, pp.218-33. It should also be noted that in the 'Hymns for Bema' published by Henning, Mani is called Maitreya. See Henning, *Ein Manichäisches Bet- und Beichtbuch*.

⁴⁰ E. Conze, 'Buddhism and Gnosticism' in U. Bianchi, ed., *Le origini dello Gnosticismo*, Colloquio di Messina, Leiden 1967, pp.651-67.

⁴¹ For a restatement of these dates, see A. Henrichs and L. Koenen, 'Ein gr. Mani-Codex', *op. cit.*, pp.116-32, and H.C. Puech, 'Manichéisme' in *Encyclopaedia Universalis* 10, Paris 1968, pp.429-30.

⁴² Schmidt and Polotsky, *Ein Mani-Fund*, *op. cit.*, pp.58-9.

⁴³ *Ib.*, pp.44, Coptic text, p.86.

⁴⁴ Schmidt, *Kephalaia*, pp.7, 34, and 8, 1-7.

⁴⁵ See H.C. Puech, *Le Manichéisme, son fondateur, sa doctrine*, Paris 1949; O. Klima, *Manis Zeit und Leben*, Prague 1902; L.J.R. Ort, *Mani, a Religio-historical Description of his Personality*, Leiden 1967.

⁴⁶ W. Sundermann, 'Zur frühen missionarischen Wirksamkeit Manis', in *Acta Orientalia Academiae Scientiarum Hungaricae* 24, Budapest 1971, pp.79-125, and 'Weiteres zur frühen missionarischen Wirksamkeit Manis', *ib.*, pp.371-9. Also see S.N.C. Lieu, *Manichaeism in the Later Roman Empire and Medieval China*, Manchester, Oxford 1985, pp.55-6.

⁴⁷ Victoria Arnold-Döben, *Die Bildersprache des Manichäismus*, Cologne 1978.

⁴⁸ See note 13. Also see H. Hoffman, *Die Religionen Tibets*, Freiburg-Munich 1956 [English version, *The Religions of Tibet*, London 1961], and G. Tucci - W. Heissig, *Les Religions du Tibet et de la Mongolie*, Paris 1973 [English transl. in two vols.: G. Tucci, *The Religions of Tibet*, London 1980, and W. Heissig, *The Religions of Mongolia*, London 1980].

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CONTEMPORARY EUROPEAN STUDIES ON BUDDHISM IN CENTRAL ASIA*

Russell Webb

By far the most fascinating and complex episode in modern Buddhist studies concerns the rediscovery of the city states in Turkestan, where a whole civilisation lay preserved under the sands for a thousand years. Within the space of a few decades all the strands of high adventure, linguistic analysis, textual study and artistic appreciation were interwoven to form a single colourful chronicle of exploration and subsequent research. Unfortunately, space precludes outlining anything like an adequate background to this most significant event in Western Buddhist studies.

Following the procurement of undeciphered manuscripts by the British and Russian Consuls in Kashgar (Macartney and Petrovsky), the race was on to obtain as many more texts and artefacts as possible. The main pioneers came from Russia (S. Oldenburg and D.A. Klementz), Germany (A. Grünwedel and A. von Le Coq), British India (in the form of the Hungarian archaeologist, Aurel Stein) and France (P. Pelliot)¹. At the 12th International Congress of Orientalists (Rome 1899) an 'International Association for the Exploration of Central Asia and the Far East' was proposed and, although little international co-operation was actually achieved, recognition of the region's importance has resulted in the formation (in the 1960s) of a UNESCO-sponsored International Association for the Study of the Cultures of Central Asia — with the Soviet Committee for the Study of the Civilisations of Central Asia being particularly active.

Extensive searches during the 1930s and after the Second World War revealed no less than twenty Buddhist sites in the Soviet Central Asian Republics of Kirghiz-, Tadjik-, Turkmen- and Uzbekistans. The most important are those of Adzhina-Tepe in Tadjikistan and Kara-Tepe in Uzbekistan, which have been thoroughly examined under the direction of B.A. Litvinsky and B.Y. Stavisky respectively².

Today, the most prolific writer on the subject — in Russian and English — is G.M. Bongard-Levin at the Institute of Oriental Studies (Moscow). He has (with other Russian colleagues) edited the *Kunälavādāna* (1963 — and Calcutta 1965) and fragments of

the Saddharmapuṇḍarikasūtra, Sumukhadhāraṇī and Dharmasāraṇīrasūtra (IIIJ 1965-9), Mahāyāna Mahāparinirvāṇasūtra (JIABS 1981, *Acta Antiqua* XXV, Budapest 1977, and *Indologica Taurinensia* VIII-IX, 1980-1). Many of these items, together with various relevant reports, were included in his *Studies in Ancient India and Central Asia* (Calcutta 1971). Other papers include 'On Buddhist Studies in the USSR' (JASB, Calcutta 1969), 'Buddhist Studies in the USSR and New Archaeological Excavations in Soviet Central Asia' (*East Asian Cultural Studies* XII, Tokyo 1973) and 'Trends in the Studies and Research on Buddhist Art in USSR and Eastern European Countries (1960-69)' (*ibid.* XIV, 1975).

At Leningrad, V.S. Vorobyev-Desyatovsky (1927-56) continued the work of Oldenburg by classifying and compiling the first inventory of Buddhist Sanskrit and Khotanese manuscripts that had been deposited in the Institute's library. He identified several important texts and published his findings in Russian. His widow, Mariya, has collaborated with Bongard-Levin in editing Sanskrit texts from Central Asia and, with Eduard Tyomkin, described 'The Manuscripts of the Central Asian Fund' ('The Oriental funds of the largest libraries of the Soviet Union', Moscow 1963). L.G. Gerzenberg edited seventeen folios of the Khotanese recension of the Saṃghātasūtra for his (unpublished) dissertation (Leningrad 1966).

In Germany³ research on the texts brought back by successive expeditions from its 'sphere of influence', Turfan⁴, has kept specialists fully employed for almost a century. The doyen of this company was undoubtedly Ernst Waldschmidt (1897-1985) who occupied the Chair of Indian Philology at Göttingen and was sometime Curator of the Berlin Museum für Volkerkunde. He obtained his doctorate (published Leipzig 1926) for editing fragments of the Sarvāstivādin Bhikṣuṇī Prātimokṣa and reconstructing the Sanskrit original by comparison with the Tibetan, Pali and Chinese recensions. Thenceforth he devoted his attention to editing or translating such 'lost' Sanskrit materials, notably the Mahāparinirvāṇasūtra (3 vols, Berlin 1950-1), Catusparisatsūtra (3 vols, Berlin 1952-62) and Mahāvadānasūtra (2 vols, Berlin 1953-6). Many of the minor translations were reprinted in his *Festschrift, Von Ceylon bis Turfan* (Göttingen 1967). Following his initiative, two complementary series are in the course of publication: a systema-

tic listing of *Sanskrithandschriften aus den Turfanfunden* (Vols I-IV, Wiesbaden 1965-80) and the accompanying *Sanskrit - Wörterbuch der buddhistischen Texte aus den Turfanfunden* (fasc. I-II, ed. H. Bechert and G. von Simson, Göttingen 1973-6).

A former staff member (now at Hamburg), Lore Sander, also works on the same textual materials. Her doctoral dissertation (published Wiesbaden 1968) examined the *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung* and constitutes the sole study of its kind. She has co-edited (with Waldschmidt) the published parts of the Turfan manuscripts and has provided a long descriptive survey of 'Buddhist Literature in Central Asia' (*Encyclopaedia of Buddhism* IV, 1, 1979). Also at Hamburg, the late Franz Bernhard (1931-71) equated Gāndhārī with the Prakrit used by the Dharmaguptakas and achieved lasting fame with his reconstruction of the Turfan recension of the Sanskrit Udānavarga (2 vols, Göttingen 1965-8).

At Munich, the Head of the Seminar für Indologie und Iranistik, Dieter Schlingloff, has also edited and translated similar texts, for example, *Buddhistische Stotras aus ostturkistanischen Sanskrittexten* (Berlin 1955), *Daśottarasūtra IX-X* (1962) and *Die Buddha-stotras des Maṭṭeṣa* (1968). He has also contributed a detailed introduction to *Die Religion des Buddhismus* (2 vols, Berlin 1962-3) and written extensively on the Buddhist symbolism portrayed at Ajanta and elsewhere in India.

The final Sanskritist's work to mention is that of the late Valentina Stache-Rosen (1925-80) who was attached to the Akademie der Wissenschaften, Berlin. Her doctoral dissertation (published 1959) — *Der Vinayavibhaṅga zum Bhikṣuprātimokṣa* — comprised edited 'Sanskrit fragments together with an analysis of their Chinese translation', and she went on to edit and translate the (Sarvāstivādin) Saṃgītisūtra and its Commentary (1968). Her translation of the Abhayagiriyaśālin equivalent of the Parivāra — Upālipariṣhasūtra — has been seen through the press by Bechert (Göttingen 1984).

Australian-born R.E. Emmerick is, after his Cambridge mentor, Sir Harold Bailey, the foremost authority on Khotanese and is attached to Hamburg University. The only full-length Buddhist poem extant in this Iranian language was edited and translated

by him under the title *The Book of Zambasta* (London 1968) and in like manner he produced *The Khotanese Śūraṅgamasamādhi Sūtra* (1970), and translated (Nobel's Sanskrit text of) the *Suvarṇaprabhāsa-sūtra* (*The Sūtra of Golden Light*, PTS 1970). His *Guide to the Literature of Khotan* (The Reiyukai Library, Tokyo 1979) constitutes the only easily accessible survey in this field. Elsewhere, D.N. MacKenzie at Göttingen has edited and translated *The 'Sūtra of the Causes and Effects' in Sogdian* (London 1970) and edited, transliterated and translated fragments of *The Buddhist Sogdian texts of the British Library* (Leiden 1976).

The leading authority in Buddhist Turkic studies — centred on the Uighuric civilisation in Eastern Turkestan — is Annemarie von Gabain who has occupied lectureships at Berlin, Hamburg and Bonn. For thirty years she was the main editor of the series *Türkische Turfantexte* to which she contributed several volumes. In addition, she has (with H. Scheel) edited the *Sarvāstivādin* equivalent of the *Anāgata-vamsa* — *Maitrisimit* (2 vols, Wiesbaden 1957 — Berlin 1961), described the influence of Buddhism on Turkish culture (in *Asiatica*, *Festschrift* for F. Weller, Leipzig 1954), '*Der Buddhismus in Zentralasien*' (*Handbuch der Orientalistik* VIII. 2, Leiden 1961) and Buddhist texts in Turkic languages (in the *Handbuch* V, 1, 1963). Of unique importance are her studies of *Die uigurische Königreich von Chotscho 850-1250* (Berlin 1961) and *Das Leben im uigurische Königreich von Qoco (850-1250)* (2 vols, Wiesbaden 1973) which provide a vivid picture of this Turkic Buddhist kingdom.

In the 'Central Institute for Ancient History and Archaeology' (Akademie der Wissenschaften, East Berlin), Peter Zieme has, in collaboration with György Hazai, edited an Uighuric version of the *Vajracchedikā* (1971) and, with another Hungarian scholar, G. Kara, edited two Turkic tantric texts together with a translation of *Ein uigurisches Totenbuch* (Wiesbaden 1978).

At Giessen, Klaus-Michael Röhrborn is Professor of Uighuric and Central Asian Buddhism. He has edited and translated *Eine uigurische Totenmesse* (Berlin 1971) together with a number of other Turkic texts in collaboration with colleagues, especially Dieter Maue, the Lecturer in Indo-Aryan and Tibetan. He has also compiled the *Uigurisches Wörterbuch* (Vols. I-III, Wiesbaden 1977-81) which includes a complete bibliography of Buddhist text editions

and translations and, with W. Veenker, edited the papers presented at a symposium in Hamburg — *Sprachen des Buddhismus in Zentralasien* (Wiesbaden 1983). Finally, at Frankfurt, Werner Thomas (Head of the Institute for Indo-European Languages) has written extensively on Tocharian philology and described its literature in *Die Literaturen der Welt* (Zürich 1964).

Apart from those mentioned earlier, a further two Hungarian scholars are: Denis Sinor (Secretary-General of the Permanent International Altaistic Conference, Professor of Uralic and Altaic Studies and Director of the Research Institute for Inner Asian Studies at Indiana University) who wrote a descriptive survey of fifty-four Uighuric Buddhist texts ('On Turkish Buddhism in Central Asia' — with English summary — Budapest 1939); and János Harmatta (Head of the Department of Indo-European Linguistics at Budapest) has concentrated on the Kusāna era of Indian history and has, for example, written on the 'Bactrian Inscriptions at Kara Tepe' (*Annales Universitatis Scientiarum Budapestinensis* 1972) and edited papers forming *Prolegomena to the Sources on the History of Pre-Islamic Central Asia* (Budapest 1979).

French Central Asian studies have been largely taken up with processing the vast bulk of manuscripts brought back from Tun-huang by Paul Pelliot. Thus, Bernard Pauly transcribed and reconstructed the 'Fragments sanskrits de Haute-Asie' (JA 1957-65), whilst Marie-Robert Guignard edited the *Catalogue des manuscrits chinois de Touen-houang* (Bibliothèque Nationale, 1970). The Académie des Inscriptions et Belles-Lettres has sponsored the series, *Mission Paul Pelliot*, which has featured several illustrated volumes depicting the remains of Kucha, Tumchuq and Tun-huang (ed. L. Hambis et al., Paris 1961-76). The late Iranian specialist, Émile Benveniste (1902-76), edited and translated *Textes sogdiens* (1940) and translated the *Vessantara Jātaka* (1946) which included a new translation of 'The Sūtra of Causes and Effects'. The majority of his minor writings were collectively reprinted as *Études sogdiennes* (Wiesbaden 1979). In the realm of art, the works of the late Madeleine Hallade (1891-1968) are best known, especially her definitive study of *The Gandhāra Style* (London 1968).

Until his death, Louis Hambis (1906-78) was the main coordinator of Central Asian studies in France — he edited a magni-

ficent descriptive volume on *L'Asie centrale, histoire et civilisation* (1977). He was the only pupil of Pelliot to master his range of interests in this field, learning Chinese, Mongolian, Turkish, Persian and Latin. As Professor of the History and Civilisations of Central Asia at the Collège de France, he founded the Centre de recherches sur l'Asie centrale et la Haute-Asie which monitors the explorations or research conducted in those regions. At present, some ten specialists drawn from the Centre national de la recherche scientifique, Musée Guimet or similar institutions, conduct the necessary research and have already produced some volumes in the Mission Pelliot series. Overall direction is now under André Bareau. A seminar in this field was held in 1979 and the papers subsequently published (in JA 1981) under the collective title, 'Manuscripts et Inscriptions de Haute Asie du Ve au XIe siècle'.

The main centre of Buddhist-orientated studies in Belgium is undoubtedly Ghent where the medium of instruction is Flemish. Until his retirement in 1984, Walther Couvreur was Head of the Department of General and Comparative Linguistics where he taught Tocharian. He still co-ordinates studies on this language with a view to establishing complete editions of the (mainly Buddhist) texts, fragments of which are scattered throughout European university libraries. Numerous text editions and descriptive reports have been contributed by him to mainly Flemish periodicals. His assistant, Eddy Moerloose, specialises in Old Turkish and submitted material in this and Tocharian on the cult of Maitreya for his doctoral dissertation (1977).

Elsewhere, interest has been spasmodic, unconnected with Buddhism and generally subordinated to the wider appeal of Tibetology or Sinology. Exceptions have been: Mario Bussagli at IsMEO who has contributed some of the most attractive and informative studies of Buddhist art, notably *Central Asian Painting* (Geneva 1963); Jes Peter Asmussen (Professor of Iranian Studies at Copenhagen) has edited and translated the *Xhotanese Bhadracaryādeśanā* (1961); and Pavel Poucha (retired Indologist from the Oriental Institute, Prague) who compiled a *Chrestomathia Tocharica* (1956), which contains edited fragments of the Dharmapada, Udānavarga and Prātimokṣasūtra.

* This essay is part of the paper 'Contemporary European Scholarship on Bud-

dhism', which the author presented at the seminar on 'The Buddhist Heritage', held at the School of Oriental and African Studies, University of London, in November 1985. With the remaining papers it will be edited by the Convenor of the seminar, Dr T. Skorupski, and published by Wisdom Publications, London.

Notes

¹ For full details see Jack A. Dabbs *History of the Discovery and Exploration of Chinese Turkestan* (The Hague 1963), and Peter Hopkirk *Foreign Devils on the Silk Road* (London 1980).

² Unfortunately, the majority of reports are in Russian and therefore largely inaccessible to outside students, but the three best and most informative studies in English are *Central Asia* by A.M. Belenitsky (Prof. in the Institute of Archaeology, Leningrad - Geneva 1968), *Kushan Studies in USSR* by B.G. Gafurov (late Director of the Institute of Oriental Studies, Moscow, and others, - Calcutta 1970) and *Archaeology in Soviet Central Asia* by G. Prumkin (Leiden 1970).

³ For further details see A. von Le Coq *Buried Treasures of Chinese Turkestan* (London 1928; repr. Oxford in Asia series, Hong Kong 1985), and H. Härtel *Along the Ancient Silk Routes* (The Metropolitan Museum of Art, New York 1982).

⁴ The texts from whence are published in three series: Sanskrittexte aus den Turfanfunden (Göttingen), Türkische Turfantexte (Berlin) and Berliner Turfantexte (Berlin).

Russell Webb

EKOTTARĀGAMA (IV)

Traduit de la version chinoise par

Thích Huyền-Vi

Fascicule troisième

Partie 4

Les Caractéristiques des Auditeurs

"Ainsi ai-je entendu. Une fois que le Bouddha résidait dans le parc d'Anāthapiṇḍada, dans le bois de Jeta, à Śrāvastī, il décrivait pour l'ensemble de ses bhikṣu [les caractéristiques de ses principaux auditeurs ou disciples (śrāvaka)]¹.

Groupe 1

"Parmi mes disciples (śrāvaka), les suivants sont les plus éminents:

- Le bhikṣu Ājñātakaundinya est tolérant, charitable et intelligent. Il sait bien éduquer ceux qui le fréquentent, encourager les autres condisciples avec beaucoup de doigté sans oublier la solennité. Il a su en premier lieu apprécier le Dharma et réfléchir ensuite sur les quatre Vérités saintes (catvāry āryasatyāni)².

- Le bhikṣu Udāyin, lui, sait très bien diriger le peuple vers la voie des bonnes actions pour en récolter le bonheur.

- Le bhikṣu Mahānāman est très studieux et a acquis très vite des pouvoirs surnaturels (ṛddhi-prātihārya).

- Le bhikṣu Chan Tcheou (善射) peut se déplacer dans l'espace sans que ses pieds ne touchent le sol.

- Le bhikṣu Vāṣpa sait aussi se déplacer dans l'espace sans que ses pensées soient troublées.

- Le bhikṣu Gavāmpati n'habite pas chez les humains, mais se plaît dans la paix céleste.

- Le bhikṣu Jina-Kuśala (?) a l'habitude d'analyser les mauvaises actions et les pensées troubles.

- Le bhikṣu Uruvilvā-Kāśyapa aime protéger ses condisciples et s'occuper à leur procurer le quadruple équipement (catuḥpariśkara)³.

- Le bhikṣu Nadi-Kāśyapa a su se dégager des troubles et des contraintes, aussi son esprit est serein.

- Enfin, le bhikṣu Gayā-Kāśyapa a découvert que toute chose ne peut pas avoir de base."

En résumé: Ājñātakaundinya, Udāyin, Mahānāman, Chan Tcheou, Vāṣpa sont cinq, ainsi que Gavāmpati, Jina-Kuśala et les trois frères Kāśyapa.

Groupe 2

"Parmi mes disciples, les suivants sont les plus éminents:

- Le bhikṣu Aśvajit a une grande prestance, un maintien correct ainsi qu'une démarche lente et ordonnée.

- Le bhikṣu Śāriputra possède une intelligence prodigieuse. Il est capable de résoudre brillamment tous problèmes épineux.

- Le bhikṣu Mahā-Maudgalyāyana est capable de se déplacer dans les dix régions de l'espace.

- Le bhikṣu Śroṇakotivimśa est très persévérant, il supporte courageusement toutes les austerités.

- Le bhikṣu Mahā-Kāśyapa pratique les treize obligations⁴.

- Le bhikṣu Aniruddha a une vue surnaturelle capable d'apercevoir toutes les terres dans les dix régions de l'espace.

- Le bhikṣu Revata ne permet aucun trouble venir perturber son esprit pendant la méditation.

- Le bhikṣu T'o lo p'o mo lo (陀羅摩羅) encourage la pratique de la générosité (dāna), l'offrande au Saṃgha et la propagation du Dharma.

- Le bhikṣu Hiao t'o lo p'o mo lo (小陀羅摩羅) préfère améliorer l'habitat du Saṃgha.

- Le bhikṣu Rāstrapāla, d'origine noble, a tout quitté pour étudier le Dharma.

- Le bhikṣu Kātyāyana est capable d'analyser de façon très subtile le sens profond du Dharma et de l'expliquer par la suite."

En résumé: Aśvajit, Śāriputra, Mahā-Maudgalyāyana, Śroṇakotivimśa,

Mahā-Kāśyapa, Aniruddha,
Revata, les Mo lo,
Rāstrapala, Mahā-Kātyāyana.

Groupe 3

"Parmi mes disciples, les suivants sont les plus éminents:

- Le bhikṣu Kiun T'eu p'o mo (軍頭婆漢) sait assumer les responsabilités et organiser les activités sans enfreindre les interdits.
- Le bhikṣu Piṇḍola Bhāradvāja sait convaincre les incroyants pour les ramener vers la bonne Doctrine.
- Le bhikṣu Che (鐵) s'occupe de la santé du Saṃgha en lui procurant soins et médicaments et aussi d'autres besoins tels que vêtements et nourritures.
- Le bhikṣu Vamṣiśa écrit des gāthā pour honorer le Bouddha. Il sait aussi discuter avec éloquence et clarté sans difficulté aucune.
- Le bhikṣu Mahā-Kauṣṭhila possède les quatre capacités intellectuelles⁵ qui lui permettent de surmonter toutes les difficultés au cours de débats contradictoires.
- Le bhikṣu Sthiramati aime la solitude, les sites paisibles, et évite les foules.
- Le bhikṣu Nandin s'en va à la quête de sa nourriture quotidienne, et supporte patiemment les duretés de la vie comme l'aridité des saisons.
- Le bhikṣu Kumbhīra médite constamment sur le Dharma sans bouger de l'endroit où il est assis.
- Le bhikṣu Dānapāla est fidèle au choix de l'endroit où il doit s'asseoir, où il doit se reposer.
- Le bhikṣu Fou Mi (海弥) respecte les trois vêtements (kāṣāya)⁶, et évite les excès dans ses besoins quotidiens."

En résumé: Kiun t'eu p'o mo, Bhāradvāja,
Che, Vamṣiśa, Mahā-Kauṣṭhila,
Sthiramati, Nandin, Kumbhīra,
Dānapāla, Fou mi.

Groupe 4

"Parmi mes disciples, les suivants sont les plus éminents:

- Le bhikṣu Hou yi li yue (孤羅維四) médite au pied d'un arbre, avec forte concentration.
- Le bhikṣu Vatsa est un ascète et médite à ciel ouvert sans chercher à s'abriter contre les intempéries.
- Le bhikṣu T'o sou (陀素) aime résider dans les endroits peu fréquentés, paisibles pour mieux méditer.
- Le bhikṣu Nilavajra ne porte que les habits réglementaires (kāṣāya).
- Le bhikṣu Uttara réside plus fréquemment dans les cimetières que dans les lieux fréquentés.
- Le bhikṣu Rohitaka s'assied sur un tapis d'herbe et chaque jour aide un grand nombre de ses semblables à trouver le chemin de bonheur.
- Le bhikṣu Yeou k'ien mo ni kiang (優頭摩尼江) marche en regardant vers le sol et ne cherche pas à entrer en conversation avec ses voisins.
- Le bhikṣu Śāṇḍilya médite continuellement en toutes positions: assis, debout, en marchant.
- Le bhikṣu Dharmagupta aime voyager pour enseigner le Dharma au peuple.
- Le bhikṣu Kaliṅga aime réunir le Saṃgha pour discuter ensemble à propos des significations profondes du Dharma."

En résumé: Hou yi li yue, Vatsa,
T'o sou, Nilavajra,
Uttara, Rohitaka,
Yeou k'ien mo ni kiang, Śāṇḍilya,
Dharmagupta, Kaliṅga.

Groupe 5

"Parmi mes disciples, les suivants sont les plus éminents:

- Le bhikṣu Bakula est rarement malade et vivra longtemps, il n'aime pas résider dans un endroit très animé.
- Le bhikṣu Pūrṇamaitrāyaṇīputra propage largement le Dharma.

Il sait l'expliquer clairement.

- Le bhikṣu Upāli respecte rigoureusement la discipline.
- Le bhikṣu Vakkali croit sans hésitation à la cessation de la renaissance.
- Le bhikṣu Nanda possède une belle prestance qui le distingue du commun des mortels. Ses pensées comme ses sens sont sereins.
- Le bhikṣu Baddha est capable de se débattre brillamment sur des sujets les plus épineux et de dissiper toutes les doutes exposées par ses auditeurs.
- Le bhikṣu Sseu ni (斯尼) peut expliquer en profondeur le sens des enseignements sans tomber dans les contradictions.
- Le bhikṣu Deva-Subhūti soigne la propreté des ses vêtements et observe scrupuleusement les règles.
- Le bhikṣu Nandaka aime enseigner et retransmettre le Dharma à ses disciples.
- Le bhikṣu Sumanas sait habilement éduquer et faire observer les règles (śīla) aux bhikṣu et bhikṣuṇī."

En résumé: Bakula, Pūrṇamaitrāyaṇīputra,
Upāli, Vakkali,
Nanda, Baddha,
Sseu ni, Deva-Subhūti,
Nandaka, Sumanas.

Groupe 6

"Parmi mes disciples, les suivants sont les plus éminents:

- Le bhikṣu Śīvala a tous les mérites et connaît bien le Dharma pour satisfaire les besoins spirituels de toutes les couches de la société.
- Le bhikṣu Yeou po hien kia la t'o tseu (優波先迦薩陀子) pratique tous les perfectionnements et connaît les trente-sept auxiliaires ou moyens permettant d'obtenir l'illumination (bodhipākṣika-dharma)⁷.
- Le bhikṣu Bhadanta a toujours la parole juste et modérée qui ne blesse personne.
- Le bhikṣu Mo ho kia t'ing na (摩訶迦延那) pratique la commémor-

ation de la respiration⁸, et extirpe de lui-même les mauvaises pensées.

- Le bhikṣu Udayana connaissant l'impermanence du 'moi', purifie son esprit des pensées illusoire.
- Le bhikṣu Kumāra-Kāśyapa aime intervenir dans les débats pour les animer et les rendre intéressants.
- Le bhikṣu Mien Wang (面王) porte toujours des kāsāya déchirés mais n'en a pas honte.
- Le bhikṣu Rāhula n'enfreint ni se lasse pas de réciter les règles (śīla).
- Le bhikṣu Panthaka utilise ses capacités surnaturelles pour apparaître ou disparaître à volonté⁹.
- Le bhikṣu Cūḍa-Panthaka sait aider les autres sous différentes apparences et transformations."

En résumé: Śīvala, Yeou po hien kia lan t'o tseu,
Bhadanta, Mo ho kia t'ing na,
Udayana, Kumāra-Kāśyapa,
Mien Wang, Rāhula,
Panthaka, Cūḍa-Panthaka.

Groupe 7

"Parmi mes disciples, les suivants sont les plus éminents:

- Le bhikṣu Śākyarāja vient d'une famille noble et riche mais il est discret et compréhensif de nature.
- Le bhikṣu Bhadrīkapāla n'a pas honte d'aller mendier sa nourriture quotidienne et éduque continuellement le peuple sans jamais se décourager. Il est aussi très énergique et ne recule jamais devant les difficultés.
- Le bhikṣu Rāvana-Bhadrīka possède une voix très puissante qui peut être entendue jusqu'au Brahmaloḥa¹⁰.
- Le bhikṣu Aṅgaḥa a un corps odorant qui parfume tout l'atmosphère. - Parmi mes disciples, les suivants sont les plus éminents:
- Le bhikṣu Ānanda est doté d'une intelligence extraordinaire qui lui permet d'acquérir une connaissance très étendue et une compréhension parfaite de toutes choses. Sa mémoire est sans failles - Toutes ces qualités lui permettent de servir fidèlement

le Bouddha.

- Le bhikṣu Kia tch'e li (迦持利) tient à s'habiller correctement et de marcher dignement.
- Le bhikṣu Candra-prabha est honoré par les rois et vénéré par les ministres.
- Le bhikṣu Chou ti (輸提) est vénéré par les Deva et les humains. Il offre son corps à ces derniers et sa physionomie aux Deva.
- Le bhikṣu Deva propage le Dharma dans les autres mondes célestes.
- Le bhikṣu Kouo yi (婁衣) a la connaissance pénétrante de tous ses faits et actes dans ses vies antérieures."

En résumé: Śākyarāja, Bhadrīkapāla,
Rāvaṇa-Bhadrīka, Aṅgaja,
Ānanda, Kia tch'e li,
Candra-prabha, Chou ti,
Deva, Kouo yi.

Groupe 8

"Parmi mes disciples, les suivants sont les plus éminents:

- Le bhikṣu Aṅgulimāla est doué d'une grande intelligence et une acuité perceptive parfaite.
- Le bhikṣu Seng kia mo (僧迦摩) peut dompter les Māra¹¹ et réduire les mauvaises actions dues aux mauvaises croyances.
- Le bhikṣu Citta-Śāriputra peut entrer sans difficulté dans le samyak-samādhi¹². Il a acquis une très large connaissance et est vénéré par le peuple.
- Le bhikṣu Svāgata pratique une méditation spéciale qui fait dégager de son corps un feu puissant capable d'éclairer les dix directions spatiales.
- Le bhikṣu Nārada peut dompter les dragons et les rendre soumis aux Trois Joyaux [: Bouddha, Dharma et Saṅgha].
- Le bhikṣu Kouei t'o (鬼陀) peut asservir les démons et génies pour convertir par la suite leurs mauvaises actions en bonnes actions.
- Le bhikṣu Vairocana pratique assidûment tous les perfectionne-

ments et a pu obliger le Gandharva¹³ à se soumettre.

- Le bhikṣu Subhūti aime méditer sur le sens du vide et à résider dans la paix subtile et méditative du vide¹⁴.
- Le bhikṣu K'i li mo nan (舍利摩難) pratique la méditation du 'sans-marque'¹⁴.
- Le bhikṣu Yen cheng (嚴成) pratique la méditation de la 'non-prise en considération'¹⁴.

En résumé: Aṅgulimāla, Seng kai mo,
Citta-Śāriputra, Svāgata,
Nārada, Kouei t'o,
Vairocana, Subhūti,
K'i li mo nan, Yen cheng.

Groupe 9

"Parmi mes disciples, les suivants sont les plus éminents:

- Le bhikṣu Brahmadaṭṭa manifeste la bonté (maitrī-samādhi)¹⁵. Aussi la colère ne peut jamais l'atteindre.
- Le bhikṣu Hiu chen (須陳) développe la compassion (karuṇā-samādhi)¹⁶ prenant les bonnes action comme point de départ.
- Le bhikṣu P'o mi t'o (婆彌陀) est doté d'un caractère bon et joyeux mais il n'est pas troublé par aucune pensée illusoire.
- Le bhikṣu Yue po kia (躍波迦) observe strictement la règle de la pensée juste.
- Le bhikṣu T'an mi (曇彌) pratique la méditation sur l'effort intellectuel. Ni la paresse, ni la régression ne peuvent l'atteindre.
- Le bhikṣu Pi li t'o p'o tchò (比利陀婆遮) a la parole pénétrante et n'épargne pas les classes nobles. Il peut entrer facilement dans l'extase où rayonne une brillance comparable à celle de l'or pur.
- Le bhikṣu Abhaya peut entrer sans difficulté dans la concentration du diamant (vajra-samādhi)¹⁷.
- Le bhikṣu Hiu ni to (須泥多) est très ferme dans ses paroles. On ne peut y déceler la moindre défaillance.
- Le bhikṣu Dama aime les endroits paisibles où aucune trouble

ne peut perturber son esprit.

- Le bhikṣu Surata n'a aucun rival dans la domaine des explications et des analyses."

En résumé: Brahmadatta, Hiu chen,
P'o mi t'o, Yue po kia,
T'an mi, Pi li t'o p'o tchō,
Abhaya, Hiu ni to,
Dama, Surata.

Groupe 10

"Parmi mes disciples, les suivants sont les plus éminents:

- Le bhikṣu Nāgabala connaît bien tous les astres et a des dons divinatoires.

- Le bhikṣu Vasistha aime la méditation qui constitue sa nourriture essentielle.

- Le bhikṣu Hiu ye chō (須夜着) puise sa force dans la joie.

- Le bhikṣu Man yuan cheng ming (滿願成明) observe la règle de la patience (*ksānti*)¹⁸ vis-à-vis les affronts. Aucune révolte ne peut perturber son esprit.

- Le bhikṣu Mi hi (弥喜) pratique la méditation qui permet d'acquiescer une lumière aussi éclairante que celle du soleil.

- Le bhikṣu Ni kiu lieou (尼拘留) a la connaissance parfaite du calcul et des lois de la nature.

- Le bhikṣu Lou t'eu (鹿頭) a le sens de l'équité qu'il ne néglige jamais.

- Le bhikṣu Prthivī pratique la méditation qui permet d'avoir une force comparable à celle de la foudre capable de disperser toute obscurité.

- Le bhikṣu T'eu na (頭那) médite sur le corps qui est la source [de toutes souffrances].

- Le bhikṣu Śubha a pu atteindre le [sixième et] dernier degré [de l'*abhiṣa*, ou 'la connaissance de la destruction des impuretés']¹⁹.

En résumé: Nāgabala, Vasistha,
Hiu ye chō, Man yuan cheng ming,

Mi hi, Ni kiu lieou,
Lou t'eu, Prthivī,
T'eu na, Śubha.

Notes

¹ Voir T 2, 557a 11 et suiv; cf. *Āṅguttara* I 23 (*etad aggama...*), tr. Woodward, *Gradual Sayings* I, p.16; Nyanaponika, *Angereinten Sammiung*, p.17; Kausalyāyan, *Anguttar-Nikāy*, p.21.

² Les quatre Vérités saintes: 1. la Vérité de la souffrance (*dukkha*); 2. la Vérité de l'origine de la souffrance (*samudaya*); 3. la Vérité de la cessation de la souffrance (*nirodha*); 4. la Vérité de la voie de la cessation de la souffrance (*mārga*). Cf. F. Edgerton, *Buddhist Hybrid Sanskrit Dictionary* (en abrégé BHSD), New Haven 1953, réimpr. Delhi 1985, p.331.

³ *Catuhpariskāra*: les vêtements, la nourriture, l'habitation, et les médicaments.

⁴ Les treize obligations sont: 1. le bhikṣu ne doit porter que des vêtements rapiécés; 2. il ne possède que trois vêtements; 3. il doit mendier sa nourriture quotidienne; 4. il effectue cette quête de maison en maison; 5. il s'assied à un endroit pour manger; 6. il ne mange que ce qu'on lui a donné; 7. il ne mange qu'une fois par jour, avant midi; 8. il élit sa demeure au pied d'un arbre; 9. il vit dans la forêt; 10. il ne peut pas s'abriter à l'ombre d'un arbre mais à un endroit dégagé; 11. il vit dans un cimetière; 12. il vit dans un endroit désigné par le Sangha; 13. la position assise doit être plus adoptée que la position allongée. Phât Học Tử Biện, Đoàn Trung Còn, pp.543-4; cf. aussi Nyanatiloka, *Buddhist Dictionary*, pp.49-50, s.v. *dhutāṅga*.

⁵ Les quatre capacités intellectuelles sont: 1. la connaissance exhaustive du Dharma permettant de l'exposer, de l'enseigner sans difficulté; 2. la connaissance des significations permettant d'expliquer le sens des notions ou des enseignements sans difficulté; 3. la connaissance des termes, des expressions permettant l'explication, la discussion en profondeur; 4. la connaissance de la psychologie des auditeurs pour pouvoir faire des exposés vivants et sans craindre les critiques. Cf. BHSD, p.370, s.v. *pratisamvid*, *pratisamvidhā*.

⁶ Pour les trois vêtements ou *kāśāya* du bhikṣu, voir BSR 2, 1-2, p.46, n.22.

- ⁷ Pour les *bodhipāksika*- ou *bodhipaksya-dharma*, voir BSR 2, 1-2, pp.38, 46, n.17, et 3, 1, p.38, n.13.
- ⁸ *Ānāpānānasmṛti*: voir BSR 3, 1, p.35.
- ⁹ *Ādhi-vidhi*: la capacité de se déplacer très vite, de disparaître ou réapparaître à volonté. Voir Mahāvvyutpatti, 208, 218.
- ¹⁰ *Brahmaloka*: la région la plus haute des 3.000 mondes.
- ¹¹ *Māra*: par tradition il y en a quatre: *kleśa-māra*, *skandha-māra*, *mṛtyu-māra*, *devaputra-māra*; cf. BHSD, p.430.
- ¹² *Samyak-samādhi*: la méditation profonde, l'extase pure.
- ¹³ Le Gandharva est un génie qui se nourrit uniquement de parfums. Aussi son corps est très odorant.
- ¹⁴ Cf. Mahāvvyutpatti, 1541-4: *trīṇi vimokṣa-mukhāni* [ou, portes de délivrance]: *śūṇyātā*, *animittam*, *apranīhitam*; voir aussi BHSD, p.427.
- ¹⁵ *Maitrī-samādhi*: méditation où aucune méchante pensée ne doit intervenir.
- ¹⁶ *Karunā-samādhi*: méditation où l'altruisme constitue la matière essentielle.
- ¹⁷ *Vajra-samādhi*: méditation qui procure la solidité comparable à celle du diamant brut.
- ¹⁸ *Kṣantī*: la patience, vertu cardinale.
- ¹⁹ Sixième et dernier degré de l'*abhiñhā*: arrivé à ce stade, l'Arhant a pu extirper toutes les impuretés. Phật Học Từ Điển, Đoàn Trung Còn, II, p.184; cf. É. Lamotte, *L'Enseignement de Vimalakīrti*, p.169, n.59; p.237, n.40.

NEWS & NOTES

New Dharma Publishers

Tharpa Publications are publishers of Buddhist books and iconography. Drawing from all traditions of Buddhism, the main purpose is to preserve and make available the authentic teachings of Mahāyāna Buddhist thought and practice. In furtherance of this aim, it is intended to publish original commentaries on related texts as well as other works relevant to the growth and understanding of Buddhism in the West, thus providing a comprehensive range of publications suitable for all levels of interest.

Launched last year, Tharpa has already reissued Sangharakshita's *Survey of Buddhism* and Geshe Kelsang Gyatso's commentary on the Bodhicaryāvatāra, *Meaningful to Behold*, and produced the former's 'Introduction to the Canonical Literature of Buddhism', *The Eternal Legacy* [reviewed in this issue], and the latter's commentary on the Heart Sūtra, *Heart of Wisdom*.

For details and prices of these books, colour prints and cards of the Buddha and Bodhisattvas, contact Tharpa Publications, 15 Bendemeer Road, London SW15 1JX (tel.01-788 7792).

Journals and Literary Projects

1. *Annual Memoirs of the Otani University Shin Buddhist Comprehensive Research Institute*, Kamifusacho Koyama, Kita-ku, Kyoto 603 Japan. From 1983 this substantial publication has carried scholarly articles (not confined to the Pure Land tradition) in Japanese and English.

2. *Kalyāṇī*. Journal of Humanities and Social Sciences of the University of Kelaniya, Sri Lanka. Another annual (first appearing in 1982) which deserves much wider circulation. Vol. One comprises eleven articles by Sinhalese scholars on the history and culture of Sri Lanka, whilst Vol. Two has sixteen essays, mainly on the Buddhist history of the Island and the Pali texts.

3. *Sri Lanka Journal of Buddhist Studies*. Announced in May last year, it has yet to appear. Under Editor designate Prof. N.A. Jayawickrama, the anticipated journal will be sponsored by the Buddhist & Pali University of Sri Lanka, 214 Bauddhaloka Mawatha, Colombo 7.

4. The *Newsletter of The British Library Reference Division, India Office Library and Records, and Department of Oriental Manuscripts and Printed Books*, has been published three times a year, free of charge, for the last few years and provides concise reports of developments and publications by staff members. Details from the India Office Library, 197 Blackfriars Road, London SE1 8NG.

5. From July a new bibliographical periodical for Asian and comparative religious studies will appear twice a year. Entitled *Asian Religious Studies Information (ARSI)*, it will supersede *Buddhist Text Information (BTI)* which has been devotedly edited single-handed by Dr Richard Gard since 1974. Under his overall supervision, and Editor Janet Gyatso, an Editorial Advisory Board will be responsible for specific religious traditions - that of Buddhism will be in the care of Profs Heinz Bechert, J.W.de Jong, Lewis R.Lancaster, Frank E.Reynolds, Alex Wayman and Dr Akira Yuyama.

Each religion will be covered in a separate section, divided into three parts:

I. *Published Works*: Describes recent works, monographs, reference works, periodicals, etc. in detail; also supplements previously published bibliographies retroactively. Includes listings of tables of contents when available.

II. *On-Going Research*: Reports research projects planned, in progress, or completed (including unpublished dissertations and theses).

III. *Information Exchange*: Lists ARSI readers' requests and responses for bibliographic information.

Author and Subject Indexes for the entire issue will be appended to each ARSI Number.

In order that ARSI is as comprehensive as possible, scholars/authors are asked to announce planned research, on-going projects, or list theses, dissertations and manuscripts ready for publication (use Scholar Entry Form); request bibliographic information from ARSI readers, or respond to such requests from other ARSI readers (use Information Request/Response Form); and send copies of their publications to ARSI editors for full bibliographic listing. Publishers are asked to send a sample/review copy of their books and periodicals to the ARSI editors; materials thus received

will be given full bibliographical listing in ARSI, including a reproduction of their tables of contents, prices and ordering information. These publications will be deposited in the Library of The Institute for Advanced Studies of World Religions for researchers and the general public.

The above-mentioned forms and subscription applications are obtainable from ARSI, The IASWR, Melville Memorial Library, State University of New York, Stony Brook, NY 11794-3383, U.S.A.

6. *American Academy of Religion Buddhism Section Newsletter*. The former Buddhism Group was founded in 1981 'to provide a continuing forum for the study of Buddhism with the support of a major academic professional organization'. The first *Newsletter* appeared in 1983, with Nos 2 and 3 in 1985 and 4 and 5 this year - all intended to inform scholar-members and interested outsiders of forthcoming conferences and work being conducted in the relevant fields of study. Each issue of only a few pages is packed with information and clearly reveals the enthusiastic and thriving state of scholarly Buddhism in the USA. Further details from the Managing Editor, Dr Paul J.Griffiths, Dept of Theology, University of Notre Dame, Indiana 46556, U.S.A.

7. The *Journal of the International Association of Buddhist Studies* is now edited by Dr Gregory Schopen, Dept of Religious Studies, 230 Sycamore Hall, Indiana University, Bloomington, Indiana 47401, U.S.A., to whom all enquiries should be addressed.

8. From April 1985 the Buddhist Publication Society has been housed in much needed new premises in Kandy equipped with the larger facilities its work requires. 'The headquarters, designed in traditional Kandyan style architecture, houses a large and well-equipped hall for meetings and a shrine room for meditation which features a replica of a classical style Samadhi Buddha. A spacious modern salesroom provides display sections, storage, and ample room for browsing. The library and reading room contain almost 1500 volumes and over 35 periodicals on Buddhism, including the entire series in print of the Pali Text Society's translations, which the Society itself generously donated to BPS.'

The new Editor, Bhikkhu Bodhi, launched a newsletter later that year. Issue No.3 (Winter) featured a write-up of BSR and JIABS. Both newsletter and book publications can be obtained

from P.O.Box 61, 54 Sangharaja Mawatha, Kandy, Sri Lanka, whilst the publications are also stocked at and can be ordered from the following centres:

London Buddhist Vihāra, 5 Heathfield Gdns, London W4 4JU, England.
Vihāra Book Service 5017 16th St NW, Washington, DC 20011, USA.

Wat Buddha-Dhamma, Ten Mile Hollow, Wisemans Ferry, NSW 2255, Australia.

Buddhist Missionary Society, 123 Jalan Berhala, Kuala Lumpur 09-06, Malaysia.

Evergreen Buddhist Cultural Service Ltd, Pearls Centre, Unit 215, 2nd Floor, Eu Jong Sen St, Singapore 0105.

Motilal Banarsidass, Bungalow Rd, Jawahar Nagar, Delhi 110007, India.

9. A 'Comparative Dictionary of Buddhist Technical Terms based on Pali and Sanskrit Sources' is being compiled by Prof.N.H. Santani. Formerly Chairman of the Dept of Pali and Buddhist Studies at Banaras Hindu University (Varanasi 221005, India), he would appreciate receiving information on the various glossaries on Buddhism, either in classical or modern languages. His enterprising project has been approved by the University Grants Commission for financial support.

10. A comprehensive *Encyclopaedia of Religion* in 16 volumes is scheduled for publication in February 1987. Each volume will consist of approximately 8,000 pages encompassing 'the history of religious traditions past and present, large and small, Western and non-Western; cross-cultural religious themes, symbols, legends, rituals and motifs; religious beliefs, doctrines, literature and practices; religious institutions, organizations and communities; the major figures of religion; the history, theories, terms, concepts, methods and leading authorities in the study of religion; the place of religion in culture and society, including the arts, philosophy, science, politics, law and social organization'.

'Under the editorial guidance of Mircea Eliade [died April 1986], religious experts worldwide have submitted 2,750 original articles and essays, which combine to form the only current comprehensive reference tool in the field of world religions. Not since 1926, when the final volume of Hastings' *Encyclopaedia of Religion and Ethics* was published, has such a work been been successfully completed.

'The *Encyclopaedia of Religion* will be the central reference

work in religious studies for many years to come. Over five years in the making, ...It has drawn upon the expertise of 1,400 distinguished scholars worldwide, making it the most up-to-date source of information in religious studies.'

Published by Macmillan, New York, and Collier Macmillan, London, orders from the U.K. (at £850 per set up to 1st February, £950 thereafter) should be addressed to Thane Warburg, The Macmillan Press, Brunel Road, Basingstoke, Hants RG21 2XS (tel.0256-29242) who will send a free prospectus which lists all the articles and their contributors.

Exhibitions at the British Museum/Library

Between July 1985 and January 1986 a major exhibition on 'Buddhism - Art and Faith' was held. Drawn mainly from their own holdings, the wealth and variety of Buddhist art and doctrine was strikingly displayed in both chronological and regional order - beginning with India and the bas-reliefs from Gandhāra and fanning out through South-East and Central Asia to the Far East. Included were sculptures in stone, stucco, terracotta, ivory, wood and metal and Chinese paintings on silk from Tun-huang, together with a large section on the texts exemplified by clay tablets, ola leaves, copper strips, illustrated folding paper books and blockprints. The whole enterprise was skilfully masterminded by the Assistant Keeper of Oriental Antiquities, Vladimir Zwalf, who edited the most enduring memento of this exposition, a profusely illustrated guide-catalogue.

Public lectures were given by John Reeve who provided 'An introduction to the Buddhist exhibition' and described 'Buddhist art in Tibet and Nepal'; Pat Bahree who gave an overview of 'Buddhism across Asia' ('From Stupa to Pagoda') and surveyed 'The life of the Buddha', 'Buddhist art in India', 'The Buddha image in India', 'Sculptures of the Buddha in India' and 'The Buddhist stupa at Sanchi'; Henry Ginsburg on 'Buddhist art in Thailand'; Frances Wood on 'Buddhism in China' and 'Buddhist art in China'; Jessica Rawson on 'Chinese Buddhist cave temples'; Victor Harris on 'Buddhist art in Japan'; Young-sook Pak on 'Buddhist art in Korea'; Richard Gombrich on 'The Indianness of Buddhism', Tadeusz Skorupski on 'The Symbolism of Buddhist Art' and Roderick Whitfield on 'The Introduction of Buddhism in China'.

Apart from 'Tibet: A Buddhist Trilogy', short films depicting the influence of Buddhism in the Far East (including the 'Haien-Sa Treasures' - the blockprint Tripitaka in South Korea) were also screened.

CONFERENCES

Symposium on Buddhism and Psychology

For the first time Buddhist psychology was represented at the annual conference of the British Psychological Society in Warwick on 1st April [1984]. Four papers were presented: 'Buddhist Psychology: a Paradigm for a psychology of Enlightenment' (by Joy Manné-Lewis, a post-graduate student at SOAS, London University [now at Leiden]) which provided an academic investigation into the nature of Buddhist psychology and its potential theoretical contribution to Western psychology; 'The Mind, the Senses and the Self in Buddhist Psychology' (by Dr David Fontana of University College, Cardiff) which investigated the different general concepts of mind - and of the mind as a receptor of experience in particular - held by Western and Buddhist psychologies respectively; 'The Buddhist Doctrine of Anatta: There is no Self' (by Dr Guy Claxton of Chelsea College, London University, and convener of the conference) which offered a psychological account of this doctrine; and 'Zen and Identity' (by Dr John Crook of Bristol University) which related the solution of a Zen koān with that of identity problems.

(Slightly abridged from *MLBD Newsletter* VII,1, Delhi, Jan.1985)

International Congress of Buddhism

Between 4th-7th September 1984 a large number of representatives and observers from Buddhist societies and centres throughout western Europe met in Turin to discuss the theme 'The Teaching and Practice of Buddhism in Europe'. The conference was organised by the Buddhist Union of Europe, Istituto di Studi Orientali (at the University) and the Centro Piemontese di Studi sul Medio ed Estremo Oriente.

After the offering of Buddhapūja according to Theravāda, Tibetan and Zen practices and a welcoming address from the local government representative, the Ambassador of Sri Lanka, M.A.Piyasekera (a Buddhist scholar in his own right), Arthur Burton-Stibbon (President of the BUE) and Prof.Oscar Botto (Head of the Istituto

di Indologica at the University) delivered appropriate speeches.

Sylvia Wetzel edited (in German) the abstracts of the papers presented by the participants in a brochure entitled *BUE Kongress 1984* (Schriftenreihe der DEU Nr 1, Plochingen) and submitted an abridged version for inclusion in the official journal of the BUE, *Courrier* (Vol.VI, No.10, 1985). The papers presented by R.Webb, A.Gurugé and F.Fenzl were published in full in *Courrier* VI,11 (19-85) and are, with a majority of the remaining papers, available in duplicated form from Mr Burton-Stibbon (58 Eccleston Square, London SW1V 1PH) at fl.50 per set, as follows:

Set 1 (English). Messages from the Dalai Lama, Vatican Secretary [for Non-Christians?], Prof.Dr.Ch.Jugder (Asian Buddhist Conference for Peace, Ulan Bator) and Karl Stort (Vice-President for Europe of the World Fellowship of Buddhists); addresses by Messrs Piyasekera and Burton-Stibbon; 'Buddhist Conferences in the West' by Russell Webb (Editor, BSR [read in absentia]).

Set 2 (English). 'Moving towards Universal Buddhism - an Emerging Role for European Buddhists' (Dr Ananda W.P.Gurugé, UNESCO, Paris), 'Buddhism as a World Religion' (Rev.Jack Austin, Secretary, Shin Buddhist Association of Great Britain), 'Samsāra and Dharma in the Western Reception of Buddhism' (Prof.Dr Michael Pye, Marburg University), 'Dorje Pamo Monastery - a Woman's Experience' (Anila Cherry Greene, Dorje Pamo Monastery, Lavour, France).

Set 3 (German). 'Aufgaben der Buddhistischen Gemeinschaften Europas' and 'Maitreya der künftige Buddha, Symbol für Buddhismus in Western' (Karl Schmied, President, Deutsche Buddhistische Union and Arya Maitreya Mandala - Stuttgart), 'Buddhistische Erziehung und ihre Bedeutung für das Abendland' (Dr Claudia Braun, Buddhistisches Zentrum, Vienna).

Set 4 (German). 'Die Lehre des Buddha und die Naturwissenschaftlich-Technisch Industriegesellschaft' (Dr Winfried Kruckenberg, Leverkusen), 'Buddhistische Vorbildung und Sociale und Politische Probleme in Europa' (Friedrich Fenzl, Buddhistische Gemeinschaft Jōdo Shin, Salzburg).

Set 5 (Italian). 'Inizio e studi sul Buddhismo in Italia' (Prof. Oscar Botto), 'La diffusione del Buddhismo in Europa in relazione all tradizione orale e alla tradizione scritta' (Dr Maria Angela Falà, Urbino University).

Set 6 (Italian). 'Ipotesi di intergrazione del Buddhismo nella cultura europa' (Dr Vincenzo Piga, Editor of *Paramita*, Rome), 'Congresso Internazionale Buddhismo' (Ven. Engaku Taino, Monastero Zen Rinza di Scaramuccia, Orvieto).

Set 7 (English). 'The Work of the Scientific Buddhist Association and the Issues it Raises' (Gerald du Pré, Chairman, SBA, London), 'Buddhism and Technological Mass Society' (Prof. Riccardo Venturini, University of Rome).

Set 8 (French). 'Commission du Fondateur-Président' (Paul Arnold, Communauté Bouddhique de France), 'Le Bouddhisme - grammaire des religions' (Georges Bex, Union Bouddhique Suisse, Lausanne).

Set 9 (English). 'Sharing Universal Space - the Relationship between Buddhism and Christianity' (Dr Peter Moore, University of Kent, Canterbury).

International Association of Buddhist Studies

The 7th Conference was held in Bologna between 8th-13th July 1985. Nearly seventy papers were presented, covering all aspects of Buddhism, and will be published by Herder (Rome). However, the paper of Geshe Lhundub Sopa - 'The Special Theory of *Pratītyasamutpāda*: The Cycle of Dependent Origination' - has appeared in *JIAS* 9,1 (1986), and Peter Skilling has offered his survey of 'The *Saṃskṛtāsamskṛta-viniścaya* of *Daśabalaśrīmitra*' (- a philosophical text which embraces cosmogony, cosmology, causation, mind and matter, the *śrāvaka*-, *pratyeka-buddha* and *bodhisattva* paths, the nature of Buddhahood and *Nirvāṇa*, etc. and is one of the very few extant sources for the study of the *Sāmmītiya* school -) to *BSR*.

In August 1986 the Secretariat of the IABS moved from Madison, Wisconsin, and correspondence and journal subscriptions should now be sent to the Treasurer, Prof. Lewis R. Lancaster, Dept of Oriental Languages, The University of California, Berkeley, CA 94720, U.S.A.

International Association for Tibetan Studies

The 2nd Conference was held near Munich between 22nd-27th July 1985 under the presidency of the Hungarian Tibetologist from Budapest University, Prof. András Róna-Tas. Over eighty papers were presented by scholars from all over the world and these dealt with the language, history, religion and civilisation of Tibet.

International Association for the History of Religions

Just under 500 members of the IAHR held their 25th Congress at the University of Sydney between 18th-23rd August 1985. This was the first time that an IAHR Congress had been held outside Europe and North America and yet 60% of the participants came from outside Australia and joined in perhaps one of the largest international gatherings that the IAHR has in its history ever witnessed.

A local planning committee arranged the ambitious programme of talks, seminars and social activities but the chief credit goes to Dr Peter Masefield who (usually behind the scene) supervised the daily proceedings. A well-produced *Book of Abstracts* was available for the participants and the papers on Buddhism comprised (in order of presentation) 'The identity of man, stūpa, Buddha and cosmos in Japanese Shingon Buddhism' (A.B. Snodgrass, Sydney), 'Honji suijaku as a religious experience of the Japanese' (J.M. Kitagawa, Chicago), 'The teaching of the *Tsung-men Shih-kuei lun* (the Treatise of Ten Rules of Zen sect)' (T. Nagashima, National Diet Library, Tokyo), 'Buddhism in Thai Society' (J.M. Kitagawa), 'Thailand's bareheaded doctors - the role of Thai Buddhist monks in primary health care' (D. Gosling, World Council of Churches), 'Tantric Buddhism' (R. Gross, Wisconsin), 'A study of Buddhist tantric hagiography' (D.R. Templeman), 'Chōpa of Karsha: Drukpa Kargyu practitioners in the Western Himalaya' (E. Stutchbury, Australian National University, Canberra), 'The importance of historical accuracy in assessing the claims of Nichiren' (B.C. Naylor, Sydney), 'The importance of trust as elucidated in the Lotus Sūtra - with reference to *adhimukti* and *śraddhā*' (T. Kubo, Intl Institute for Buddhist Studies, Tokyo), 'Jesus' entry into *parinirvāṇa*: Manichaean identity in Buddhist Central Asia' (H.-J. Klimkeit, Bonn), 'The Muni and the Moonies' (P. Masefield), 'Initiation and oral tradition: Tibetan Vajrayāna Buddhism' (R. Gross), 'A therapeutic contextualisation of Buddhist consequential analysis' (P. Fenner, Deakin University), 'Early Buddhism: a regional profile from *Amarāvātī* and *Nāgārjunakonda*' (A. Galla, ANU), 'Who gets to ride in the Great Vehicle? Self-image and identity among the followers of the early Mahāyāna' (P.M. Harrison, Univ. of Canterbury), 'Personal Identity in the Upanisads and Buddhism' (K. Werner, Durham), 'The Buddha in the West, 1800-1860' (P.C. Almond, Univ. of Queensland), 'An appraisal of the history of Sanskrit studies in Japan'

(A.Yuyama, Intl Institute for Buddhist Studies) and 'Late Pāli Buddhist Literature' (E.A.A.Hazlewood, Australian National University).

The Buddhist Heritage

In conjunction with the exhibition on 'Buddhism - Art and Faith' at the British Museum/Library, the School of Oriental and African Studies (London University) organised a symposium with the above title on 28th, 29th and 30th November 1985. The purpose of the conference was to provide an academic assessment of the state of Buddhism in the world today and it was ably supervised by Dr T.Skorupski, Lecturer in Buddhist Studies at the School.

Emeritus Professor of Tibetan at SOAS, D.L.Snellgrove, provided a lively opening to the proceedings with an historical survey of 'Multiple Features of Buddhist Heritage'. This was followed by Prof.Dr H.Bechert (Göttingen) who spoke mainly on Sangha developments in 'Aspects of Theravāda Buddhism in Sri Lanka and South East Asia' and K.R.Norman (Cambridge) on 'The Pāli Language and Scriptures'. The afternoon session was devoted to four talks: A.H.Christie (SOAS) on neo-Buddhist folklore in Indonesia and practices in Burma and Thailand in 'Buddhism in South East Asia: an anecdotal survey'; Sulak Sivaraksa 'Politics and Buddhism in Thailand', Dasho Rigzin Dorji 'Bhutanese Buddhism: an historical sketch' and Dr J.K.Locke (Kathmandu) 'The Unique Features of Newari Buddhism'.

The second day witnessed a rich presentation of Buddhism in Central Asia and the Far East by eight speakers: Doboom Tulku (Tibet House, New Delhi) 'The State of Buddhism in Tibet and in Exile', Dr A.Piatigorsky (SOAS) 'Buddhism in Tuva', Prof.R. Whitfield (SOAS) 'Buddhist Monuments in China and Some Recent Finds', Dr T.H.Barrett (Cambridge [now SOAS]) 'Buddha's Word in Twentieth Century China' (i.e. on Tripiṭaka eds), 'Prof.E. Zürcher (Leiden) 'The Impact of Buddhism on Chinese Culture', Prof.L.R.Lancaster (UCA, Berkeley) 'The Rock Cut Canon in China: Findings at Fan Shan', Prof.Keel Hee Sung (Seoul) 'Word and Wordlessness: The Spirit of Korean Buddhist Tradition' and Dr Youngsook Pak 'Excavations of Buddhist Temple Sites in Korea since 1960'.

By way of contrast, widely different fields of interest were the subject matter of the final four speakers on the last day:

Dr T.Kubo (Tokyo) 'Contemporary Lay Buddhism [i.e. Nichirenshū-based] Movements in Japan', Prof.Dr D.Seyfort Rugg (Hamburg) 'The Buddhist Notion of an Immanent Absolute as a Problem in Hermeneutics', Ven.B.Sumedho 'Buddhism and Western Culture' [a personal evaluation] and R.B.Webb 'Contemporary European Scholarship on Buddhism'.

It is hoped that all these papers will appear in the volume that Wisdom Publications (London) has agreed to publish in 1987.

Annual Symposium on Indian Religions

For ten years up to 1984 this weekend activity was organised by Dr Karel Werner (Spalding Lecturer in Indian Philosophy and Religion, Durham). A special feature was the presentation of papers by post-graduate students. Assisted by Dr Peter Harvey (Sunderland Polytechnic) and Joy Manné-Lewis (SOAS [now Leiden]), Peter Connolly (West Sussex Institute of Higher Education) convened the 11th Symposium for 19th-21st April 1985 and announced that future policy would be to attract papers on mainstream Hinduism and Buddhism (from both historical and contemporary perspectives) and on the less frequently represented Jain, Sikh, Parsi and Tibetan traditions.

The proceedings were conducted at the Cherwell Centre, Oxford, and a variety of aspects on the two main Indian religions were covered, the papers on Buddhism comprising 'Emptiness and boundlessness in the Mahāyāna' (A.Rawlinson, Lancaster), 'The continuity of Mādhyamaka and Yogācāra' (I.Harris, Bradford) and 'The problem of personal identity in the Upaniṣads and Pāli Buddhism' (K.Werner).

The 12th Symposium was held at the same venue between 21st-23rd March 1986, Buddhism being represented by the following papers: 'The five points of Mahādeva' (L.S.Cousins, Manchester), 'The Buddhist attitude to the feminine' (Peggy Morgan, Oxford) and 'On the memory of previous lives - a philosophical analysis of the doctrine of rebirth in Theravāda Buddhism' (N. Tetley, Bristol).

(Mr Connolly has edited *Perspectives on Indian Religions*. Papers in Honour of Karel Werner. Delhi 1986.)

Buddhist Studies and ICANAS

A Report on the
XXXII International Congress
for Asian and North African Studies
 on 25-30 August 1986 in Hamburg

As everything else in this world conference, ventures have their ups and downs, their beginning and time of growth, their inevitable decline and eventual demise. In the case of the Orientalist Congress the demise has been averted, but only just, and the future is uncertain. It started in the last century as the International Congress of Orientalists and for a long time it took itself very seriously and even gathered an aura of international repute and authority. However, in the post-war expansionist boom in the Academia, new approaches to Oriental studies and the proliferation of regional and specialist subject associations led to an enormous increase in international gatherings, congress events and symposia which seriously diminished interest in the old type Orientalist congress rooted predominantly in philology and approaching other subject matters in their respective areas with the methodology of textual studies.

The rescue operation, engineered by the sponsoring organisations 'Union internationale des Etudes Orientales et Asiatiques' and the renowned 'Deutsche Morgenländische Gesellschaft', involved the merging of the International Congress of Orientalists with its one-time rival, the International Congress of Human Sciences in Asia and North Africa, now equally threatened. The merger produced the conference under review with an impressive and broad-based academic programme ranging from linguistics, art and archaeology to library science and computers in Oriental studies in twenty-four sections and sub-sections and around ten specialised panels, seminars and workshops. Even so, it was revealing to learn from the address of the Congress secretary in the opening plenary session (started and finished, by the way, with the Allegro and Allegro molto respectively, of J.S. Bach's Concerto for Piano and Strings in D Minor, competently played by members of 'Hamburger Symphonikers') that as late as May - long after the February deadline for registrations - the

holding of the Congress was in doubt due to low bookings. In view of its eventual size, there must have been a sudden late rush to get in which saved the day.

Religious studies, whose importance was highlighted in one of the speeches in the opening plenary session by Prof. R.N. Dandekar of Poona, were represented in many sections by individual contributions, which may have been helped by the fact that the International Association for the History of Religions was one of the two affiliated organisations of the Congress (the other being the International Association of Orientalist Librarians), but their strength was manifested particularly by the existence of a very strong specialised section of Buddhist Studies. In two sub-sections running concurrently, no fewer than seventy-four papers were offered, besides those related to Buddhist topics in other sections such as that on Art and Archaeology, Central and Inner Asia, South Asia, South East Asia, East Asia, and one or two others. And then there were the panels: one of which was dedicated exclusively to the concept of the 'self' in the Buddhist tradition in Asia and three papers in the panel on Religious Biographies in Asia were concerned with Buddhist themes. This is all the more remarkable because of the existence of the International Association of Buddhist Studies founded in 1976 which has held its well-attended annual conferences since 1978.

The schedule of presentations was tight in the extreme. Each speaker was allocated thirty minutes of which twenty were earmarked for reading the paper and the rest for discussion. Theoretically one could hear up to fourteen papers in a full day, but in practice truly insurmountable obstacles frustrated the efforts of even the most determined attendee despite his or her careful planning after an all night study of the voluminous book of abstracts and of the programme brochure handed out only on arrival. In the first place, the venue was split between the excellent Hamburg Conference Centre and the more austere main building of Hamburg University a few hundred metres away, with a busy main road between them. The panels met in the 'Philosophen Turn' on the campus, another few hundred metres further away. Thus, getting from one place to another virtually meant giving up one whole session.

A further cause of frustration was the poor or rather non-

existent briefing of the chairmen of the sessions about the arrival of scheduled speakers. A rather large number of speakers, particularly from Asian countries, did not make it to the conference and on each such occasion at which I was present the chairman, together with the waiting audience, found out only when no-one appeared to take the rostrum at the appointed time. Rushing then to another parallel sub-section, even in the same building, meant losing nearly half of the presentation - provided it took place at all, which was not always the case. And so one could, in fact, manage to attend around eight sessions per full day, which was quite an achievement by any standard anyway, so one did not after all mind the unscheduled breaks that much. Even so, there was a nagging thought in one's mind that by checking arrivals the night before and rescheduling the talks accordingly, the organising committee could have allocated more time to speakers for presentation and discussion or reduced the number of parallel sessions within one subject, thus eliminating competition between papers.

Another drawback of the University building was the bad acoustics in the lecture rooms which were too large for sectional sessions. That magnified the difficulty of listening to English lectures delivered in a variety of heavy accents. This problem was splendidly alleviated in the case of the Japanese speakers in the Buddhist sections, most of whom distributed duplicated copies of their papers.

The range of topics in the Buddhist sections was very large and variegated. Broadly speaking, sub-section A comprised papers dealing more or less with doctrinal aspects of Buddhism, while the papers in sub-section B dealt predominantly with other aspects, such as textual, geographical, historical, legendary, chronological studies, etc.

Early Buddhism was covered in topics on *duḥkha*, karma, the process of death, mind control, Sarvāstivāda theories and even an investigation concerning the decease of the Buddha caused by food poisoning. Later developments included contributions on Nāgārjuna, Abhidharma, Yogācāra, various aspects of the Bodhisattva doctrine and concepts of *tathatā*, *śūnyatā*, Nirvāṇa and Samsāra. The problem of Buddhist esoterism was also tackled as well as some Tantric topics. Themes specific to Chinese and

Japanese Buddhism were very much in evidence, the latter often interesting for their sheer informative value about sources of their tradition, so far inaccessible to the vast majority of Buddhist scholars. The closing session of the Buddhist section was allocated by its convener, L. Schmithausen of Hamburg University, to himself. His contribution entitled 'On the origin and early development of Alayavijñāna' was, in fact, an analysis of the passage of the Yogācārabhūmi in which the expression occurs for the first time in a Buddhist context. While he suggested that it might have stemmed from the Sāṅkhya concept of *prālaya*, it should be pointed out that the expression *ālaya* itself already occurs in the Maitrī Upaniṣad 6,26 (cf. this writer's article 'The Indian Experience of Totality' in *Wege zur Ganzheit*, Festschrift zum 75. Geburtstag von Lama Anagarika Govinda, Almora 1973, pp.219-32).

Papers on Indian religions other than Buddhism were delivered in the section on South Asia. Of those which overlapped with Buddhism, one of the most interesting was on 'An old problem revisited: the relation between Sāṅkhya, Yoga and Buddhism' by G.J. Larson (Santa Barbara) in which he showed the heavy dependence of the Yoga Sūtra on Buddhism, as already advocated by de La Vallée Poussin, probably via the Sarvāstivāda and Sautrāntika formulations as they are set out in Vasubandhu II's *Abhidharmakośa* and *Bhāṣya*. The present writer's own contribution on '*Pratyakṣa* and *Darśana* - Indian Theories of Perception and Knowledge' also utilised Buddhist materials and perhaps for the first time tackled the question of testing the validity of the final enlightenment by traditional criteria of the verification of knowledge as used in the classical systems of Indian philosophy.

As far as Buddhist studies are concerned, the conference was a real success. It showed the great vitality as well as the enormous potential the subject has in the context of academic research. The level of scholarship was high and it was in evidence in basic textual research, specialised topics and also in one or two attempts to create an overview. It is, of course, true that it was impossible to catch, store and utilise the flood of highly condensed presentations to which one was subjected during the conference, but the preliminary documentation in hand

and the volume of summaries under preparation will provide sufficient guidance in following up relevant or chosen themes as they gradually appear in print. Personal contacts, new as well as old renewed, will help that process. This is admittedly one of the most valuable features of a conference. From that point of view the regular coffee and tea breaks were at least equally as important as the working sessions. At the end of it all there was inevitably a certain feeling of oversaturation and dizziness. At the same time, however, one's horizon had again widened, at least a little. And that is a lasting gain.

Dr Karel Werner

Awards for Excellence in the Study of Religion

In order to acknowledge significant contributions to the study of religion, the American Academy of Religion is offering awards for excellence in scholarly achievement. These awards will recognize works of distinctive originality, intelligence, creativity, and importance that decisively affect the way religion is perceived, examined, understood, and interpreted. Awards will be granted in three categories:

1. The Constructive-Reflective study of religion; works of contemporary theology, ethics, philosophy, interpretation, religious reflection etc.
2. The Historical study of religion; works that focus on the study of the history of a particular religion or on the study of religion(s) in particular periods of the past.
3. The Analytical-Descriptive study of religion; works that concentrate on the description and analysis of religious phenomena in general and on the theoretical components of religion, such as myth, ritual, text, tradition, etc.

For information concerning nomination procedures, write:-
Professor Mark C. Taylor, Department of Religion, Stetson Hall,
Williams College, Williamstown, MA 01267, U.S.A.

(from *MLSD Newsletter* VII, 11, Delhi, November 1985)

BOOK REVIEWS

Buddhist Scriptures: A Bibliography. Compiled by Edward Conze, edited and revised by Lewis Lancaster. Garland Publishing, Inc., New York 1982. xvi + 161pp. \$25.00

Many years ago Dr Conze remarked how much he appreciated seeing new publications by Mgr Lamotte because he was able to ascertain (from the latter's bibliographies) the extent of current literature on Buddhism. Add to this the fact that few, if any, of the former's translations or expositions contain bibliographies and one will begin to doubt the comprehensive nature of the present compilation.

A work covering the sacred texts of all Buddhist traditions is long overdue, but unless it is exhaustive in content it will prove of limited value. A.K.Warder has already attempted to produce a complete listing in his monumental *Indian Buddhism* (Delhi 1970, rev.ed.1980) whilst Russell Webb has performed a similar task within a more restricted field in his *Analysis of the Pali Canon* (BPS, Kandy 1975, and two Supplements, 1975/7). Hajime Nakamura has also produced a comprehensive bibliography in his voluminous study of *Indian Buddhism* (Tokyo 1980) whilst the source materials in the context of South-East Asia are contained in the third volume of Heinz Bechert's definitive study of *Buddhismus, Staat und Gesellschaft in den Ländern des Theravada-Buddhismus* (Wiesbaden 1973). Fortunately, Dr Conze had devised his own bibliography based upon the use of a system of sequential numbers and letters, enabling the serious student to include text editions and translations when known or published.

The present work opens by reproducing the Library of Congress data which omit the year of the author's death (1979) and continue by omitting the following abbreviations: D = Dutch, It = Italian, J = Japanese, Kho = Khotanese, Mo = Mongolian, R = Russian.

Although as many texts as translations are enumerated, it is obviously the latter that will prove of more interest to the general reader and it is in that context that this reviewer would draw attention to the following anomalies and omissions (confined to those with which he is familiar without archival research):

'Old Wisdom Schools (Hīnayāna)'

'Theravādins' (designated 11 without explanation)

P.5 Dhammapada (incidentally the only text in the book which mentions translations other than in English and German): only a fraction of the nearly forty English versions are listed including S.Sumangala's rendering (*Ceylon Antiquary*, 1915) which comprises precisely four verses and the commentarial stories!

P.10 Cariyāpitaka: Gogerly translated only the *dāna* section (post-humously incorporated in the second volume of his collected translations, *Ceylon Buddhism*).

P.16 Thūpavaṃsa: N.A.Jayawickrama's ed. and tr. (PTS 1971) omitted in favour of B.C.Law's obscure and probably inaccurate version.

Non-Indian post-canonical texts have been completely omitted as with the years of reprint throughout the book.

'Sarvāstivādins and Kindred Schools' (12)

Pp.17-18 Vinaya: the definitive catalogue in this field is undoubtedly that of Akira Yuyama, *A Systematic Survey of Buddhist Sanskrit Literature. I. Vinaya* (Wiesbaden 1979).

P.19 Of unique importance is W.Pachow *The Mahāparinibbāna Sutta and its Chinese Versions* (Shantiniketan 1946). Daśottara- and Saṅgītisūtras - the German translations are incorporated in the Sanskrit text editions (and, incidentally, in all those of Waldschmidt). Catusparisatsūtra - tr.Ria Kloppenborg as *The Sūtra on the Foundation of the Buddhist Order* (Leiden 1973).

P.21 Brahmajālasūtra: Weller's revised tr. appeared in *Asiatische Studien* (Zürich 1971) but the Tibetan version (in tr.) is duplicated under 'Mahāyāna Sūtras' (p.43). Sigālovāda Sutta - all four Chinese recensions were tr. by Bhikkhu M.Paññāsiri in *Visva-Bharati Annals III* (Shantiniketan 1950).

P.22 Both Tripathi's and Pauly's eds of the Nidānasamyukta and Sanskrit fragments from Tun-huang include German and French translations respectively.

P.23 Udānavarga: apart from the trs mentioned in *Pali Buddhist Review* 6,1 (1981-2, pp.1-2), see L.Schmithausen's concordance, 'Zu den Rezensionen des Udānavargah' (WZKS 1970).

P.28 Damamūkasūtra: the first complete English tr., from the Mongolian recension, has been made by Stanley Frye under the title *Sutra of the Wise and the Foolish* (Dharamsala 1981) whilst a Russian tr. was made by Yuri Parfinovich (Moscow 1978). The Tibetan version was tr.into French by P.E.Foucaux - *Le sage et le fou* (Paris 1842), and has been ed. and tr.into Japanese by Moritaka Takahashi (Kansai Univ., Osaka 1969).

P.31 Abhidharmāmṛta - tr.(from Chinese) by J.Van den Broeck, *Le saveur de l'immortel* (PIOL 15, 1977). Abhidharmāvatāraprakaraṇā - tr.by M.Van Veltham, *Le Traité de la Descente dans la Profonde Loi* (PIOL 16, 1977). Pañcavastukavibhāsa-śāstra - restored into Sanskrit (Devanāgarī script) by N.A.Sastri (*Visva-Bharati Annals XI*, Shantiniketan 1961) and the subject, incidentally, of an M.A. diss. by Maciej St.Zięba, 'The Sarvastivādins' theory of dharma according to Vasumitra's Pañcavastukaśāstra' (in Polish, Lublin 1981).

P.32 See S.Chaudhuri's pioneer *Analytical Study of the Abhidharma-kośa* (Calcutta 1976, repr.1983).

P.35 Yogācārabhūmi - tr.into French by P.Demiéville (BEFEO 1954).

P.39 Spot the deliberate mistake! The studies of the Buddhacarita and Saundarānanda in ZDMG were made by E.Hultzsch, not 'C.Humphreys'!

'Mahāyāna' sections - pp.43ff.

The noticeable omission of the original Sanskrit texts reflects the Muslim 'holocaust' in medieval India. Fortunately, they are extant in Tibetan and Chinese, as amply illustrated in this book.

Pp.44-68 An extraordinary omission is Conze's own bibliographical survey, *The Prajñāpāramitā Literature* (The Hague 1960; repr.Tokyo 1978).

P.66 Visser's *Ancient Buddhism in Japan*, briefly mentioned, warrants a longer notice. This unequalled, seminal work retains its value by virtue of being the only compilation which provides a descriptive survey of those classical Sanskrit and Chinese texts exported to Japan from the 7th century onwards. The sūtras concerned are listed with their Chinese trs and include detailed analyses of the Kāraṇīkarāja- and VajracchedikāPPsūtras, Saddharmapundarīka-, Suvarṇaprabhāsa-, Avalambana-, 'Sūtras on the Buddha names', Bhaisajyaguru- and apocryphal Chinese sūtras, together

passing mention of the Avatamsaka-, Brahmajāla-, Nirvāṇa- and Vimalakīrtinirdeśasūtras - all related to their associated observances and festivals.

P.75 H.Reichelt's catalogue includes the fragmentary eds and trs of the Dhūta- and Dhyāna-Texts and Vimalakīrtinirdeśasūtra. See David A.Utz *A Survey of Buddhist Sogdian Studies* (The Reiyukai Library, Tokyo 1978) and, incidentally, R.E.Emmerick *A Guide to the Literature of Khotan* (ibid. 1979).

P.87 Sūtrasamuccaya: tr.into English by Bhikkhu Pāsādika (Linh-Sch..., Paris 1978-82).

P.95 Bodhicaryāvatāra: La Vallée Poussin's tr.is contained in the *Revue d'histoire et des littératures religieuses* and not RHR (*Revue de l'histoire des Religions*). New trs in English, Danish, Dutch, Estonian, German and Italian have appeared between 1970-82.

P.126 Abhidharmasamuccaya: tr.W.Rahula as *Le Compendium de la Super-Doctrine (Philosophie)* (EFEO 1971, repr.1980).

According to p.viii, 'The work of...revision and expansion of the bibliography has been done by a number of individuals'. Regrettably, and in the light of the foregoing omissions of complete text trss, it would appear that this task was not undertaken thoroughly enough. The book has been produced by offset-litho but an unnecessarily ornate cloth cover has resulted in a prohibitively expensive retail price. To sum up, this is a restricted study and consequently of limited value.

RBW

Mahāyāna Texts Translated into Western Languages. A Bibliographical Guide compiled by Peter Pfandt on behalf of the Religionswissenschaftliches Seminar, Bonn University. E.J.Brill, Cologne 1983. xvi + 167pp. DM 27

By contrast, this similarly produced bibliography, complete with appealing laminated paper cover and at half the price of Conze's text, is excellent in all respects. Moreover, it includes the relevant entries so noticeably absent in Conze.

The author, a pupil of Dr H-J.Klimkeit (Prof.of Comparative Religion at Bonn), has prepared a remarkably comprehensive and accurate bibliography of Sanskrit texts assigned to the Mahāyāna tradition and indicated in a straightforward alphabetical order

(unlike the Conze which is in order of schools of thought). Non-canonical treatises in Chinese and Tibetan have had to be omitted; likewise, avadāna and tantric literature, but the Vinaya texts have already been given definitive treatment by Akira Yuyama (op.cit.). Four indices enable the reader to cross-refer in Sanskrit, Chinese, Japanese and Tibetan.

Since almost every single relevant work has been listed, it would seem churlish to itemise omitted translations, especially since many of these post-date publication of this book, but nonetheless they will serve to supplement the list:

P.1x Dietz 'Die buddhistische Briefliteratur Indiens': published in *Asiatische Forschungen* series, Wiesbaden 1984.

- Akṣobhyavyūha: tr.Jean Dantinne *La Splendeur de l'Inébranlable I*. PIOL 29, 1983.

P.11 *Das Kegon Sutra IV* - publ.1983.

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- P.23 *The Buddhacarita* repr.with Cantos XV-XXVIII (Delhi 1984).
- P.34 Gandavyūha: Judy A.Jastram 'Three Chapters from the Gandavyūha Sutra: A critical edition of the Sanskrit and Tibetan texts of the youth Sudhana's visits to the Bhiksus Meghaśrī, Sagaramegha and Supratisthita, with English translation and commentary' (Ph.D.diss., Univ.of California, Berkeley 1975), Mark A. Khman 'The Gandavyūha: Search for Enlightenment' (= Chs 1,4,6, 18 and 19, Ph.D.diss., Univ.of Michigan, Ann Arbor 1977) and H.V.Guenther 'Excerpts from the Gandavyūha Sūtra' (*Stepping Stones* I-II, Kalimpong 1950-1; repr.in *Tibetan Buddhism in Western Perspective* [his collected writings], Dharma Publishing, Emeryville 1977).
- P.39 Hṛdaya PPS: French tr.by Prajnananda in *Memento bouddhique* (Gretz 1984) and Italian tr.in *E.Conze I libri buddhisti della sapienza* (Rome 1976).
- P.46 Lalitavistara tr.from Foucaux by Gwendolyn Bays *The Voice of the Buddha: The Beauty of Compassion* (2 vols, Dharma Publishing, Berkeley 1983).
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- P.49 Madhyamakāvatāra: Ch.VI in Geshe Rabten (tr.Stephen Batchelor) *Echoes of Voidness* (Wisdom Publications, London 1983).
- P.51 Madhyāntavibhāgaṭīkā (tr.Friedmann) correctly Ph.D. at Leiden, publ.in Utrecht; repr.1984.

- P.52 Mahāmeghasūtra: S.Beal 'Abstract of a Chinese Sūtra, called The Great cloud-wheel Rain-asking Sūtra' in his *Catena of Buddhist Scriptures* (London 1871; repr.Taipei 1971) and C.Bendall (tr.) 'The Megha-Sūtra' (JRAS 1880).
- P.54-7 Mahāratnakūṭasūtra: Garma C.C.Chang (ed.) *A Treasury of Mahāyāna Sūtras* (22 sūtras tr.by The Buddhist Assoc.of the U.S., Univ.of Pennsylvania Press, 1983).
- P.61 Mahāyānasūtralamkāra ed.and tr.S.Lévi repr.Tokyo 1983.
- P.65 Mūlamadhyamakavṛtti Prasannapadā: Ch.2 tr.Jeffrey Hopkins as *Analysis of Going and Coming* (Dharamsala 1974, repr.1976).
- P.69 Nyāyabindutīkā tr.Shōkō Watanabe in Japanese (*Acta Indologica* II, Narita 1970).
- P.72 Pāramitāsamāsa tr.Jean Carol Meadows 'Arya-Sura's Compendium of the Perfections' (Ph.D.diss., Columbia Univ., 1976).
- P.75 Tilmann Vetter (ed.and tr.) *Der Buddha und seine Lehre in Dharmakīrtis Pramāṇavārttika*. Der Abschnitt über den Buddha und die vieredlen Wahrheiten im Pramāṇasiddhi-Kapitel (Vienna 1984).
- P.83 Ratnāvalī (tr.) *La précieuse giurliande des avis au roi* (Eds Yiga Tcheu Dzinn, Paris? 1981).
- P.84 Yasunori Ejima (Ed-in-Chief) *Index to the Saddharmapundarikasūtra*. Sanskrit, Tibetan, Chinese (The Reiyukai, Tokyo): fasc.I (amsa-artha) 1985. (Another 8 fascicles expected.)
- P.88 Saṃghātasūtra: tr.Sten Konow in *Saka Studies* (Oslo 1932) and Oskar von Hinüber's 'habilitation' diss. (Mainz 1973) - 'Das Saṃghātasūtra. Ausgabe und kommentierte Übersetzung eines nordbuddhistischen Lehrtextes in Sanskrit und Sakisch' - is in course of tr.for Alt- und Neuindische Studien, Wiesbaden.
- P.96 Suhrillekha tr.Geshé Lobsang Tharchin and Artemus B.Engle *Nāgārjuna's Letter* (Dharamsala 1979), G.Driessens and M.Zaregradsky *La lettre à un ami du supérieur Nāgārjuna* (Ed.Dharma, Peymeinade 1981) and Lozang Jamepal et al.tr.repr.1983.
- P.100 The (Chinese) Śūraṅgamasūtra should not be confused with the (Indian) Śūraṅgamasamādhisūtra.
- P.104 Tarkabhāṣā tr.B.N.Singh *Bauddha-Tarkabhāṣā of Mokṣākargupta* (Varanasi 1985).
- P.105 Tattvasaṃgraha tr.G.Jha repr.Delhi 1986.

P.109 Upālipariprocchāsūtra: German tr.by Valentina Stache-Rosen (ed.H.Beckert) *Ein Text zur buddhistischen Ordendisziplin* (Abhandlungen der Akademie der Wissenschaften, Göttingen 1984).

P.112 Vajracchedikā PPS: Italian tr.in E.Conze *I libri buddhisti della sapienza* (Rome 1976).

P.114 Vijñaptimātratāsiddhi with Sthiramati's commentary - ed.& tr.by K.N.Chatterjee (Varanasi 1980).

P.118 See Chr.Lindtner 'Nāgārjuna's Vyavahārasiddhi' in E.Stein-kellner and H.Tauscher (ed.) *Contributions on Tibetan and Buddhist Religion and Philosophy* (Proceedings of the 3rd Csoma de Kőrös Symposium Vol.II, Wiener Studien zur Tibetologie und Buddhismuskunde 1983).

N.B. 1. Both Conze and Pfandt refer to N.Dutt's editions and English summaries of *Gilgit Manuscripts*. These were reprinted in the Bibliotheca Indo-Buddhica series (3 vols, Delhi 1984) and reviewed in BSR 3,1, pp.60-5.

2. Raniero Gnoli has tr. the Pratītyasamutpādasūtra, Śālistambasūtra, Vajracchedikā PPS, Sūrangamasamādhisūtra, Vimalakīrtinirdeśasūtra, Madhyamakakārikā, PPpīṇḍārtha, Bodhicaryāvatāra, Śatapāñcāsatka, PPstotra and Tattvajñānasamsiddhi in *Testi Buddhisti* (Turin 1983).

3. Two studies on Vasubandhu have been published by Motilal Banarsidass (Delhi) both including translations of major texts: Thomas A.Kochumuttom *A Buddhist Doctrine of Experience* (1982) - Madhyāntavibhāgabhāṣya, Trisvabhāvanirdeśa, Trīṣatikā and Vimśatikā; and Stefan Anacker *Seven Works of Vasubandhu* (1984) - Karma-siddhiprakaraṇa, Madhyāntavibhāgabhāṣya, Pañcaskandhaprakaraṇa, Trisvabhāvanirdeśa, Trīṣatikā and Vimśatikā.

4. A serious omission are the achievements of Latin American Buddhology which is best represented by the Spanish translations of Dr Carmen Dragonetti, a member of the Centro de Investigaciones - Seminario de Indología, Buenos Aires. Apart from pioneer translations of the Dīgha Nikāya (1-12), Dhp and Udāna, she has tr. the Ālambanaparīkṣā, Bhavaṅkrānti-sūtra and -parīkathā, Catuḥstava, Mahāyānavimśakā, Navaśloki, HṛdayaPPS, Pratītyasamutpādhṛdayakārikā, Śālistambasūtra and Yuktisastikākārikā for her institute's series, *Textos sánscritos, tibetanos y chinos del Budismo Mahāyāna* (1975-9), the majority of which were reprinted in her anthology,

El Budismo Mahāyāna (1980). Her translations of the Ālambanaparīkṣā, Trisvabhāvanirdeśa and Yuktisastikākārikā also appeared in the *Boletín de la Asociación Española de Orientalistas* (Madrid 1980/2/3).

4. On a popular level Bukkyo Dendo Kyokai (Buddhist Promoting Foundation) in Tokyo has published an anthology of texts in translation - *The Teaching of Buddha* - in Danish, Dutch, English, Esperanto, Finnish, French, German, Italian, Norwegian, Polish, Portuguese, Romanian, Russian, Serbo-Croat, Spanish and Swedish.

5. Finally, 'Excell' is used throughout the book instead of 'Exell', Robert (the first contributor to the anthology, *The Wisdom Gone Beyond*).

Despite the foregoing, this bibliography undoubtedly constitutes the current definitive work of its kind and certainly deserves a place in the library of every serious student of Buddhism.

RBW

Günter Grönbold *Der buddhistische Kanon. Eine Bibliographie.* Otto Harrassowitz, Wiesbaden 1984. 70pp. DM 38.00

This is yet another indispensable reference book and one that, for the first time, details those publications bearing exclusively on the canonical texts of the Buddhist schools.

A concise introduction provides the necessary historical background - moving from the early Sangha councils where the Canons were fixed to the writing of the texts and their subsequent block- and modern mass-production.

Thereafter, the main section of this paperback is divided into five parts: 1. 'Ausgaben des buddhistischen Kanons', 2. 'Alte Kanonkataloge', 3. 'Moderne Kataloge des Kanons', 4. 'Kataloge des tibetischen Bon-Kanons' (two entries) and 5. 'Sekundärliteratur'.

Part 1 encompasses all the editions, complete or partial, of the Pali, Sanskrit, Chinese, Japanese, Korean, Tibetan, Mongolian, Manchu and Tangut Canons. This sub-section deservedly has the PTS Text, Translation and SBB Series as the first three entries and then details the main collections - Devanāgarī (Nālandā ed.), Sinhala (Buddha Jayanti ed., completed 1982), Burmese (Chaṭṭha-saṅgāyanā ed.), Thai (four eds), Khmer, Japanese (tr. of Pali), Sanskrit, Chinese (eighteen eds of which the most notable are

the Koryō blockprint ed. - see L.Lancaster *The Korean Buddhist Canon*, and definitive Taishō ed.) and Tibetan (Peking, Narthang, Derge etc.).

In a study of this nature it is difficult to know exactly where to draw the line. Obviously one cannot conceivably list every single edition or translated text that has appeared in every script or language, laudable though such an enterprise would prove. Despite the greater number of Pali texts that have been translated into German (compared to other European languages, excluding English), it is a little surprising that no German entries have been listed. Yet two works are mentioned only because (?) they include the word 'Canon' in their titles: *Canon bouddhique pâli* and *Canone buddhisti*. However, the former comprises a mere three suttas from the Dīgha Nikāya compared to the more representative translations (- almost the only examples of Pali into French) by André Bareau (viz. *Bouddha*, 1962; enlarged ed., *En suivant Bouddha*, 1985). [Incidentally, one candidate for inclusion is the anthology translated by Jean Bertrand-Bocandé, *Les textes du Canon bouddhique pâli. I. Les moyens discours* - M 1-10 - Vêga, Paris 1953.] The second work listed comprises Italian translations of the Dīgha Nikāya (2 vols, Bari 1960-1, repr. Turin 1967) and Dhammapada (Turin 1962, repr. 1968) - and this despite G.de Lorenzo's translation of the entire Majjhima Nikāya. Apart from texts in English, German and Italian translation, however, it is the Dhammapada that is the only early Buddhist text to have been translated into almost every European language - but, admittedly, reference to these would fall outside the scope of the present work.

From India it is worth reminding readers that R.Sāṅkṛtyāyana translated the Vinaya Piṭaka, Dīgha and Majjhima Nikāyas into Hindi, J.Kashyap and K.Dharmarakṣita the Saṃyutta, and A.Kausalyāyana the Aṅguttara and U.Dhammaratana the Sutta-Nipāta; whilst Shilabhadra translated the Dīgha, Therīgāthā and Dhammapada into Bengali. From Sri Lanka, as one would expect, a greater number of individual texts have been edited or translated. Items warranting mention here are the Simon Hewavitarne Bequest series of Aṭṭhakathā texts in Sinhala (1917-52) - briefly referred to by Grönbold on p.21, the Sripada Tripitaka Series consisting of all seven books of the Abhidhamma Piṭaka ed. by K.Nanawimala (1952-5) and the entire Tipitaka translated into Sinhalese by A.P.de Soysa in the 1950s.

Turning to the Sanskrit Canon, N.Dutt's ed. of the *Gilgit Manuscripts* has been reprinted (4 vols, Delhi 1984). The *Bibliotheca Buddhica* (32 vols up to 1962) was revived last year in Moscow by G.M.Bongard-Levin who published (as Vol.33) his edited fragments of the Mahāyāna Mahāparinirvāṇa- and Saddharmapundarikasūtras and complete text of the Dharmasāṃśasūtra.

After surveying the numerous and varied canonical collections of Central Asia and the Far East, perhaps the most remarkable (and unique) undertaking is the Nyingma edition of the Derge Kanjur and Tanjur (by Dharma Publishing, Berkeley) - the first time that any such corpus has been produced in the West (excepting the PTS series of course).

Parts 2 and 3 comprise lists of traditional and present-day catalogues of the linguistic and doctrinal divisions of the Canon. To the initial sub-section on the Pali Canon one may add U Ko Lay's *Guide to Tipitaka* which has been recently published by the Burmese Piṭaka Association in Rangoon. Under the Tibetan section one can add *A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism* (Sendai 1953), *Catalogue of Tibetan Works Kept in Otani University Library* (Kyoto 1973) and its *Index* (1985). Otherwise, the entries are as complete as a researcher could wish for.

Part 5 constitutes what must surely rank as the most comprehensive and up-to-date listing of books and articles dealing in whole or in part with the Buddhist Canons. These appear mainly in Western languages and (transliterated) Japanese and will encourage students to pursue further research on the subject. There are just three additions to mention: *The sacred texts of Buddhism* compiled by Ajit Kumar Ray et al. from the holdings of the Australian National University Library (Canberra 1981); whilst item 171 was reprinted in the *Bibliotheca Indo-Buddhica* series (Delhi 1983) item 247 by 'Fachow' (correctly Pachow) was reprinted in his collection of articles, *Chinese Buddhism: Aspects of Interaction and Reinterpretation* (Univ. Press of America, Washington 1980).

An appendix provides details of the whereabouts of the Tibetan Tripitaka in libraries throughout the world, followed by an author index.

A most useful reference book in the field of Buddhist textual studies.

Laurence G. Thompson Chinese Religion in Western Languages. A Comprehensive and Classified Bibliography of Publications in English, French and German through 1980. The Association for Asian Studies Monograph No. XLI, The University of Arizona Press, Tucson 1985. xlix + 302pp. \$19.95

'The task of compiling such a bibliography was motivated mainly of course by the obvious need for it' (Foreword, p. ix). Certainly, by comparison with the numerous tools used for Indological and, latterly, Tibetological research, the field of Sinology (especially of Buddhism) has for too long been the Cinderella in the world of academic Orientalists. Indeed, the only comparable work was Henri Cordier's pioneer *Bibliotheca Sinica* which was reprinted in Taipei twenty years ago.

The present volume is, therefore, to be warmly welcomed and may, incidentally, be deemed to complement Henry G. Schwarz *Bibliotheca Mongolica* (Western Washington Univ., Bellingham 1978) which is regrettably out of print. The work under review had first appeared under the title *Studies of Chinese Religion* ten years ago but was never widely known, although it included relevant entries up to 1970. Few will contest the author's claim that 'the great bulk of the [published Sinological] material is in English, French and German' (p. ix). One may cite the pioneer Italian Carlo Puini and contemporary Chinese specialists in Hungary, Poland and the USSR as exceptions, otherwise, for example, the Czech Jaroslav Průšek, Dutch Erik Zürcher and Belgian Charles Willemsen have written in English which justifies the compiler's linguistic bibliographic limitation.

The book is divided into three parts: One - Bibliography and General Studies, Two - Chinese Religion Exclusive of Buddhism, and Three - Chinese Buddhism. These are followed by an equally comprehensive 'Index of Authors, Editors, Compilers, Translators, Photographers, Illustrators' (pp. 269-302). One major drawback is the strict definition of 'religion' which has thus prevented the inclusion of the numerous studies of Chinese Buddhist 'philosophy' (although the dividing line is difficult to maintain and in any case most full-length works on Chinese Buddhism, e.g., inevitably cover both aspects). Another blemish is the inexplicable omission of capital letters for all nouns in titles after the initial word.

An added bonus to this volume is the section, 'Details Concerning Serial Sources' (pp. xix-xlix) which provides an exhaustive list of Oriental periodicals and their provenance - something that is extremely difficult to come by elsewhere.

For a work of its size and specialist interest, the cost is quite acceptable, and the publishers are to be congratulated for producing such a splendid tome which will (or deserves to) be in reach of research students.

RBW

Alexander Csoma de Koros Analysis of the Kanjur. Bibliotheca Indo-Buddhica No. 2, Sri Satguru Publications, Delhi 1982. vii + 281pp. Rs 100.00

It is exactly 150 years ago that the Hungarian founder of Tibetan studies in the West, Csoma de Kőrös, published the first part of his analysis of the Narthang edition of the Tripitaka (in *Asiatic Researches* XX, Calcutta 1836). In the same journal he completed his survey of the Vinaya, Sūtra and Tantra sections of the Kanjur corpus and added a much shorter analysis of the Tanjur (pp. 249-81).

Surprisingly, despite the numerous catalogues that have appeared during this century, none have constituted descriptive works. Having stood the test of time, therefore, the publishers are to be complimented on reprinting all four parts of the original analysis which would otherwise be virtually inaccessible to lay students of Tibetology.

RBW

Howard R. Jarrell International Meditation Bibliography 1950-1982. ATLA Bibliography Series No. 12, The Scarecrow Press, Inc., Metuchen, NJ 1985. Distributed by Bailey Bros & Swinfen Ltd, Folkestone. x + 432pp. £35.40

This is the first full-length guide to resource materials on meditation. It does seem ironic, however, that, for an aspect of the religious life intended to be practised, more articles have been published (at least in the field of Buddhism) than on any other subject or specific doctrine (as the reviewer can verify from his private survey of Buddhist journals).

Despite the unsolicited advertisement for TM in the Foreword, 'the bibliography encompasses material on all forms and techniques

of meditation...', including 'Christian meditation, Zen Buddhist meditation [although all the Buddhist traditions are covered], Relaxation techniques, Yoga meditation, and Transcendental Meditation' (p.ix). A majority of the published items are in English and German (reflecting both the academic and popular levels of interest which are undeniably centred on those two linguistic areas) and these comprise over 900 articles, 1,000 books and 200 dissertations, together with 32 films and 93 recordings. In addition, there are author, title and subject indexes.

Despite the prohibitive price which will put it outside the range of most individual (as opposed to institutional) libraries, this timely list will prove immensely useful.

RBW

The Eternal Legacy: An Introduction to the Canonical Literature of Buddhism. Sangharakshita. Tharpa Publications, London 1985. xvi + 317pp. £7.50

Attempting an introductory account of Buddhism's canonical literature in a mere 300 pages or so would seem to be an unenviable task. However, aware of the need for a general overview of this collection, and in view of the paucity of such a work, the author has attempted to provide us with a contribution. Conscious of the fact that a study of this kind is bound to result in a certain foreshortening of view - the author acknowledges that the canonical corpus is 'fifty times' the bulk of the Bible - a considerable amount has been compressed into the comparatively limited space available.

The Eternal Legacy is intended for the reader without sufficient language skills to gain access to the scriptural sources at first hand, so that he or she may obtain a glimpse of the Buddhavacana or 'Word of the Buddha' in its respective written sources as they have been set down in the Pali- and Sanskrit-based texts. Though it is not intended for the scholarly world, it is not an unscholarly work.

It is salutary to note that the text opens with a consideration of the role that language plays in Buddhism, with a succeeding chapter discussing the significant point that virtually all that comprises the canonical literature of Buddhism is, in the final estimate, what has subsequently been set down from sources

of oral tradition, with a reminder that the Buddha himself never wrote a single word of it. This will upset the ultra-conservatives who like to believe that the Pali suttas or Sanskrit sūtras more or less fell complete and just as they are from the Buddha's lips, but this wise observation at least precludes a blind appeal to 'scriptural authority' when based upon spurious or at least questionable claims about the chronological priorities and origins of texts, insofar as this is meant to validate any given tradition.

Though a trifle tedious in a review, a brief résumé of the various chapter headings will give an idea of how the material has been set out: 1. Buddhism and Language; 2. The Oral Tradition; 3. The Monastic Code; 4. The Dialogues; 5. The Anthologies; 6. The Birth Stories and Glorious Deeds; 7. The Fundamental Abhidharma; 8. Transition to the Mahāyāna Sūtras; 9. The White Lotus of the True Dharma; 10. The Perfection of Wisdom Sūtras; 11. The Exposition of the Vimalakīrti and Happy Land Sūtras; 12. The Jewel-Heap Sūtras and the Samādhi Sūtras; 13. The Laṅkāvatāra Sūtra; 14. The Flower-Ornament Sūtra; 15. The Nirvāṇa Sūtras and the Sūtra of Golden Light; 16. The Tantras; 17. Collected Editions; 18. Continuing Revelation.

Given the high standards of the earlier chapters where the author has allowed himself the space necessary to unpack his various considerations - and in a most readable and informative manner - the later chapters dealing with the Mahāyāna are disappointing in comparison. To be fair, the author acknowledges that had he given the Mahāyāna section the same treatment as the 'Dialogues' or the 'Anthologies', it would have required an extra volume to itself. One sympathizes with an author confronted by such a wealth of material, hoping to set down handy guidelines, and some sort of compromise was inevitable. The references we are given as regards the Mahāyāna are interesting: they do indicate significant differences of thinking in contrast with the Pali-based scriptures and, for consultation, this section of the text is useful. However, the relative paucity of material relating to the Tibetan and/or Sino-Japanese translations of Mahāyāna works is a great deficiency of this study. The 'derivative' material is mentioned, it is true, but in rather too casual a fashion one tends to think, given the fact that the Northern (Sanskrit-based) tradition died out in eleventh-century India

(meaning that we are very often dependent upon Tibetan, Chinese or Japanese works to form a full picture of the Mahāyāna). Moreover, this fact makes one wonder why the author specifically tried to isolate the Indian elements of the Northern tradition as alone being the strictly canonical basis for Mahāyāna, since we are not in possession of all the Indian texts, and have to consult Far Eastern sources to satisfy many requirements (for instance, information about the Sarvāstivādins, who are crucial to an understanding of Buddhism in the Sanskrit-based tradition and many of whose works exist only in Chinese translation).

Again, one would have expected to learn more about the vast Hua-yen corpus in Chinese Buddhist developments, which raised the Avatamsaka and Gandavyūha ideas to an even higher pitch of refinement and precision, probably saving the Avatamsaka from oblivion. Little or no mention is made of the Mahāyāna Śraddhotpāda Śāstra ('Awakening of Faith'), yet this text was a highly instrumental force in the development of the Mahāyāna in the Far East. Only a passing mention is given to the Śūraṅgama Sūtra (Lêng-yen ching) and the Yüan-chüeh ching (Sūtra of Complete Enlightenment), yet these have been treasured in Far Eastern temples alongside the Laṅkāvatāra, Vajracchedikā, Hṛdaya, etc., so it is a strange sight to find these two sūtras relegated to a rather obscure corner. Although their canonical status as 'Indian'-inspired works has been doubted at times, this does nothing to alter their central importance in the major surviving centres of the Mahāyāna, where they are regarded as Buddhavacana and have been so regarded for over a thousand years. It is somewhat countervailing to dispense with these texts in a page - and for the record, the Chinese Buddhists attribute the translation of the eight-century Lêng-yen ching (Śūraṅgama Sūtra) not to Paramārtha, as the author says, but to Pāramiti, who arrived in Canton at least 150 years after Paramārtha, in China during the Liang dynasty.

However, these criticisms aside, *The Eternal Legacy* does constitute a handy reference guide, and to compensate for the relative deficiencies in the Sino-Japanese areas of the main text, an adequate bibliographical list gives the reader an idea where to take further enquiries. It is hard to slight a work with so many merits, and it is these, rather than the deficiencies,

that will strike the general reader.

Upāsaka Wen-Shu (Richard Hunn)

Buddhist Monastic Discipline. Jotiya Dhirasekera. Ministry of Higher Education Research Publication Series, Colombo 1982, vii + 189pp. Rs 135

'The Vinaya, which is a part of the system of training for the Buddhist disciple, is a subject of absorbing interest not only for the study of Buddhist monasticism but also for the study of Buddhism as a whole.' Thus the author opens his Preface to this scholastic treatise on the historical development and function of the monastic discipline which evolved out of the Buddha's teaching.

The author covers his material very well, starting with a review of (very) early scholarship (none of his references are later than 1964!)*, pre-Buddhist religious mendicancy in India and the early days of the Buddha's ministry, following the Sangha and the evolving monastic organization through maturity and subsequent development up until the time of Acariya Buddhaghosa. The Buddha's special emphasis on the style and goal of the religious life is clearly brought out and the evolution of codified training rules from the generalised recommendations of sīla is ably expanded. There is a thorough discussion of the history and position of the Pātimokkha (the fortnightly recitation of the 227 rules of training) in the monastic discipline and an equally thorough discussion of the Vinaya's 'legal machinery' and prescriptions for spiritual guidance. Relevant material from various places has been gathered together to give a detailed exposition of the role of women in early Buddhism and the Sangha.

In the Introduction the author observes, 'Thus the seeds of monastic discipline are seen to be rooted in the teaching of the Dhamma' (p.21), while earlier on in the same paragraph he explains the necessity of studying the discipline 'based on the joint evidence of the Sutta and Vinaya Piṭakas.' In general, however, it seems he has over-emphasized the Vinaya material in relation to the suttas. For example, while everyone accepts the importance of sīla (ethics) in spiritual development (and not only in monasticism, p.43), it is somewhat over-stating its

importance, or over-simplifying the richness of spiritual life, to state 'The perfection of *sīla*, no doubt, marks the first stage in the spiritual development of the Buddhist disciple...' (p.45) or '... special emphasis was laid on *sīla* as the foundation of all spiritual attainments' (p.44). The suttas make many references to spiritual attainments without special mention of *sīla*, which the author notes on pages 52-3¹. The Eightfold Path starts with Right View, and what about the numerous mentions of the importance of *saddhā* (faith) (M I 16, 142, 161, 179, etc.)?

It is important to keep in mind that the Vinaya is the record of the monastic backsliders which has to be carefully balanced with the records of the Sutta Piṭaka in order to maintain a healthy perspective on the forces the Buddha had to confront and deal with.

It is perhaps this same over-emphasis of the Vinaya material which causes the author often to refer to the 'rebellious and disruptive forces at work within the Sāsana' (p.136) and the constant 'battle against falling standards...' (p.75). It is interesting to compare the comments of I.B. Horner in her introduction to the *Book of the Discipline* I, p.xviii, 'We should, however, be greatly mistaken if we insisted upon regarding the Order as riddled by scandal, by abuses and by minor forms of wrong-doing. There is no doubt that these existed; but there is no justification, simply because they happen to be recorded, for exaggerating their frequency...'.²

It seems to be this insistence upon the power of these 'disruptive forces' which leads the author to conclude that the training rules of the Vinaya 'have evolved as instruments of prosecution with a monastic legal validity' (p.47) and that the Sangha 'secured conformity to the ecclesiastical rules by keeping up a regular judicial procedure' (p.10). While there are certainly judicial procedures within the Vinaya (cf. Mahāvagga IX, X; Cūlavagga I-IV, VII), the bulk of the material appears as merely guidelines for skilful personal and social conduct². Cūlavagga I, the chapter on Formal Acts, which are certainly judicial procedures, records only one incident for each of the different types of Sangha actions. The author seems to have missed the importance which faith and mutual trust play in the spiritual life, see, for example, M III 155, where the three disciples Anuruddha,

Nandiya and Kimbila live together with mutual respect, and S I 87, where the Buddha says that the whole of the religious life 'consists of righteous friendship.'

On page 19 the author states that 'Early Buddhist monastic life... admitted of no compromises' and that the Buddha dealt with rebellious monks with 'strictness'. It is interesting to compare this with Miss Horner's comment that the Vinaya is 'marked throughout by the humaneness and reasonableness of Gotama...' (BD V p.xxxi) and the conversation at M I 444 where the Buddha tells Bhaddāli that sometimes the Sangha does not take action against some monk 'lest even that little faith of his, even that little regard, deteriorate.'

The author's discussion of the Pātimokkha presents some interesting points, however he prefers to view it from a legal and prosecuting perspective rather than consider its role as a positive reminder and guideline of appropriate conduct for an Order which was becoming increasingly removed from the Teacher in space and time. Miss Horner notes, 'This recitation served the double purpose of keeping the rules fresh in the minds of the monks and nuns, and of giving each member...the opportunity ... to avow any offences that he or she had committed' (BD I, p.xii) and '... these rules (Nissaggiya Pācittiya) were deterrent and preventive and not retributive and revengeful' (BD II p.xii). His translation of the passage at M III 10 is rendered somewhat differently at Middle Length Sayings III p.60, giving quite a different emphasis. It is hard to imagine that a teaching which stressed personal striving for a personally realized goal should put so much store on public acknowledgements of moral purity.

A few minor errors: pp.89, second line from bottom: 'Saṅghā-disesa' should be 'Nissaggiya Pācittiya', and p.95, twelfth line from the bottom: add 'or for one suspended'. Better quality paper, layout and subheadings would be much appreciated by the reader. While it is, of course, commendable that this work has been published, it is regrettable that no accommodation has been made for the general reader. Although most of the basic material is quite understandable, the didactic style, copious untranslated Pali passages and a level of assumed knowledge appreciated by few people make this a very exclusive work.

Altogether the author has brought much valuable material into the discussion of monastic discipline, especially Chapters II and III concerning the religious life of 'Brahmacarya', Chapter V on further skilful means to spiritual development, Chapter VII on the importance of solitary retreats, Chapter XIII on the position of women and, of course, the Appendix with the inclusion of material from the Sanskrit and Chinese. A thorough and detailed résumé of the various factors which have come together as the Buddhist Monastic Discipline, but not recommended as an introduction.

Bhikkhu Tiradhammo

¹ *Discipline: The Canonical Buddhism of the Vinayapitaka* by John C. Holt (Motilal Banarsidass, Delhi 1981) can profitably be consulted for another point of view, i.e. 'Thus, rather than being merely a legal code enforced by sovereign authority or rather than being only an elaboration of Sila, the disciplinary code represents the effective behavioral expression which became normative for the path leading to the final spiritual goal of the religion' (p.85).

² *Ibid.*, p.33.

* [Ed.] Doubtless because this work was offered as a doctoral dissertation to the University of Ceylon in 1964.

Les peintures murales et les manuscrits de Dunhuang. Ed. M. Soymié. Editions de la Fondation Singer-Polignac, Paris 1984. 152pp. 8 dessins, 20 planches hors-texte. Prix inconnu.

Il s'agit là des Actes du Colloque franco-chinois qui s'est tenu à Paris les 21, 22 et 23 février 1983 et qui fut organisé par la Fondation Singer-Polignac, à la générosité de laquelle on doit en outre l'édition de ce bel ouvrage. Il réunissait des spécialistes chinois, appartenant tous à l'Institut des biens culturels de Dunhuang, et français, membres de l'enseignement supérieur ou chercheurs du CNRS. C'est assez dire de la haute valeur des articles composant ce volume.

Directeur de l'ERA 438 du CNRS, dont l'objet est précisément l'étude des documents provenant de Dunhuang, M. Michel Soymié a rédigé l'Introduction, dans laquelle il rappelle l'histoire de cette ville et celle de sa découverte, en soulignant l'import-

tance des documents si nombreux et si variés qu'elle a produits. Après l'allocution de bienvenue de M. Etienne Wolff, Membre de l'Académie française et Président de la Fondation Singer-Polignac, vient celle de M. Rolf A. Stein, Président d'honneur du Colloque, présentant les documents tibétains retrouvés à Dunhuang et dont la découverte fut 'décisive pour notre connaissance du Tibet ancien'. On doit au même savant l'article suivant, traitant de quelques découvertes récentes dans les manuscrits tibétains de même provenance et qui concernent la présence du tch'an au Tibet, les sūtra apocryphes, la traduction des textes confucianistes, les deux vocabulaires de termes bouddhiques et des prophéties sur la décadence de la royauté et du bouddhisme. M. Li Yongning opère la collation d'un manuscrit fragmentaire du Yunming Lun datant des Sui, retrouvé à Dunhuang avec l'addition récente et complète de ce traité confucéen et il en déduit que, malgré la prédominance du bouddhisme et du taoïsme sous les Sui, le confucianisme avait conservé une influence locale. M. Michel Soymié examine quelques inscriptions de peintures murales copiées dans des manuscrits de Dunhuang et ce qu'elles nous apprennent sur les légendes bouddhiques connues dans cette ville. M. Pierre Colombel décrit la technique de la peinture murale à Dunhuang, les dégâts naturels auxquels elle est exposée et les essais de protection par lesquels on tente d'y remédier. M. Hou Ching-lang étudie la cérémonie bouddhique du Yan-fa-cho et les estampes de 'mille buddha' d'après les documents de Dunhuang; reproduction par moulage de modèles réduits de stūpa ou d'images de divinités bouddhiques lors de la cérémonie, et estampage de ces dernières sur des manuscrits aux jours de jeûne. Mlle Danielle Eliasberg décrit quelques aspects de l'exorcisme no à Touen-houang, accompli à la fin de l'année et attestant la survivance de traditions fort anciennes de la Chine classique. En utilisant trois exemples bien choisis, M. Jean-Pierre Drège définit des éléments méthodologiques pour l'étude des documents de Dunhuang et montre quelle en est l'application. Mlle Hélène Vetch a choisi pour thème les traditions et l'iconographie se rapportant à Liu Sahe, personnage du IV^e siècle qui, après une jeunesse dissipée, mourut, fut converti en enfer par Kouan-yin et ressuscité pour devenir un moine dont la vie édifiante fut à l'origine d'un culte, attesté notamment à Dunhuang. A l'aide des manuscrits qui en ont été retrouvés dans cette ville, M. Dzo Ching-chuan retrace les trois

grandes étapes de la composition du Dongyuan shenzhou jing, ouvrage taoïste enseignant de moyens de lutte contre les esprits sortis des enfers. C'est aux manuscrits ouïgours de Touen-houang dans leur ensemble et à ce qu'ils nous apprennent de la culture et de la langue des Turcs orientaux aux IX^e-X^e siècles que s'intéresse M. James Hamilton, notant au passage l'importance du bouddhisme parmi ce peuple. M. Paul Bernard se sert de documents archéologiques découverts notamment à Ai Khanoum pour montrer que l'influence marquée de l'hellénisme sur les arts d'Asie Centrale et de l'Inde du Nord-Ouest a essentiellement pour origine la colonisation grecque de l'Asie Centrale occidentale au cours des trois derniers siècles avant l'ère chrétienne. M. Wu Chi-yu décrit les quatre manuscrits sanskrits de Touen-houang conservés à la Bibliothèque nationale de Paris et en déduit que les études bouddhiques sanskrits étaient peu importantes à Touen-houang aux IX^e-X^e siècles et de même nature que celles qui avaient lieu ailleurs en Chine à cette époque. A l'aide de trois textes copiés sur un même rouleau découvert à Dunhuang, M. Paul Magnin décrit un exemple significatif de catéchèse bouddhique s'inspirant de l'école du dhyāna mais puisant aussi largement dans l'enseignement du mādhyamika. Mme Kuo Li-ying examine en détail un ancien texte bouddhique de vœux et de confession, le 'Vœu de la capitale de l'Est', où l'empereur Wou des Liang (502-549), l'un des plus grands protecteurs du bouddhisme, s'identifie à un bodhisattva. Mme Carole Morgan traite de l'école de géomancie dite des Cinq Noms telle qu'elle apparaît dans les manuscrits de Dunhuang. Mme Shi Pingting décrit et date cinq manuscrits conservés à l'Institut de Dunhuang et dont trois sont bouddhistes. En se servant d'un manuscrit émanant d'un gouverneur chinois de Dunhuang sous la domination tibétaine à la fin du VIII^e siècle, M. Shi Weixiang nous éclaire sur ce que fut l'occupation de Shazhou par les Tibétains et sur la résistance chinoise à celle-ci. M. Duan Wenjie, Directeur de l'Institut de Dunhuang, expose les résultats de ses recherches sur le style et le contenu iconographiques de la grotte 249 de Mogaoku, montrant combien l'art et la pensée bouddhiques ont fait l'objet d'une sinisation continue en mêlant intimement des figures taoïques aux thèmes bouddhiques.

L'illustration se compose de quelques dessins au trait se rapportant au dernier article et d'une trentaine de belles planches

photographiques hors-texte, cinq en couleurs et le reste en noir et blanc, représentant à égalité, soit des manuscrits, soit des peintures murales ou d'autres documents archéologiques. Le papier et l'impression sont d'excellente qualité.

Dunhuang ayant été l'une des portes par lesquelles le bouddhisme est entré en Chine et l'ensemble des documents, manuscrits et peintures murales, ayant été retrouvés dans des monuments appartenant à cette religion, il est normal que le bouddhisme occupe la place principale dans ce volume. Plus précisément, celui-ci nous fait mieux connaître certains aspects de l'adaptation du bouddhisme à la culture chinoise, à la mentalité, à l'art et à l'histoire de L'Empire du Milieu, grâce à la haute compétence des sinologues français et chinois qui ont participé à ce Colloque et par conséquent à la rédaction de ce bel ouvrage. Celui-ci est donc un remarquable exemple de coopération scientifique internationale et une contribution d'un grand intérêt à notre connaissance du bouddhisme.

André Bareau

Sri Lanka. Tim Page. Text by Nigel Palmer. Thames & Hudson, London 1984. 136pp. 92 photographs in colour. £20

Sri Lanka has cast its magic spell on yet another visitor! Tim Page, with his sincere and penetrating camera has produced a book of impressive photographs of Sri Lanka. With an artist's eye for life, he has explored many aspects of the country. The photographs are characterized by the ability to present unusual views of well-known sights with emphasis on detail. He has avoided the clichés of the tourist photograph.

There are glimpses of everyday life and happenings and of people. He has captured the light and moods of place and situations in pictures often amusing, always beautiful and occasionally touching, revealing something of the pace of life and the rich variety of influences which make up the fabric of the real Sri Lanka.

We are presented with photographs from the Ancient Past to the Sri Lanka of today. The shadow of Adam's Peak at sunrise with the land asleep beneath the mist has an aura of pre-history. One picture shows lit oil lamps placed by pilgrims in a winding and whirling pattern on the darkening ground by the great sacred

Bo tree at Anuradhapura.

Water plays an important role in this book and is shown in amazing variations - sharp or blurred reflections of palm tree or bridges - and one wild buffalo at Yala submerged, mouth open just above the water, in total relaxation. The sun glittering on water showing fishing traps with rippled reflections at Elephant Pass - the light being entirely different in the picture of a fishing boat at Puttalam Lagoon.

He has caught people going about their daily tasks or coping with minor crises - ladies intensely enjoying ice creams in Kandy, or dressed up for Independence Day celebrations. Two street-sellers seated beneath their merchandise engrossed in reading the newspaper, the stripes of their two sarongs running in almost continuous lines; and there is the elephant, this loved and respected animal, causing a bit of a traffic problem, and also on the subject of elephants, a close-up of ornate tusk coverings from which hang pendants of flowers.

On a more serious note, Tim Page shows us people at prayer, Buddhist statues, temples and monks, all of which are viewed with reverence. Collectively they embody a poetic expression of the island's spirituality.

The commentary by Nigel Palmer provides the necessary background information and complements the photographs admirably.

This book will make a treasured souvenir for anyone who is familiar with Sri Lanka - or a perfect gift for those who have yet to discover the splendours of this beautiful land.

Kirsten Gunward

Guidelines for Contributors

We welcome contributions to this journal, particularly in the field of early mainstream Buddhism and especially Buddhism in Central Asia except that, since they are adequately covered in other journals, Tibetan studies *per se* should be avoided.

1. Since this journal is produced by offset-litho, which necessitates the retyping of contributions after submission (and editing), it would be appreciated if contributions are typed double-spaced. For the same reason, proofs are not available for checking by contributors, but a copy of the final typescript can be supplied if specifically requested.

2. Only titles of published books and technical terms need be italicised (or underlined), with the exception of those words which have become part of the English language, e.g. Dharma, karmas, karma/karma, Nirvāṇa, sūtra/sutta, etc.

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Description of emblems on front cover

Chinese characters denote Grdhrakūṭapārvata ("Vulture Peak Mountain") from which the Buddha is reputed to have expounded several sūtras; underneath is a traditional Chinese Triratna representing the Buddha, Dharma and Sangha. (Both were conceived by Ven Thích Huyền-Vi, Head of Lin-Sơn, Paris.)

A traditional Buddhist manuscript rests on a lotus and symbolises the supramundane Buddhadharma which leads to liberation from the mire of the defilements. It was designed and drawn by David Philbidge.